
T H E

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ART. I. *Hartley's Theory of the Human Mind, on the Principles of the Association of Ideas; with Essays relating to the Subject of it.* By Joseph Priestley, LL. D. F. R. S. Continued from page 51.

As the manner, in which one of our Correspondents hath been pleased to attack Dr. Priestley, on account of this publication, will probably afford cause for some altercation; and as we have come in for our share of censure, for appearing to approve of the Doctor's suggestions, that gave rise to it; the less notice we take of any particular doctrine contained in this work, in our capacity of Reviewers, the less we shall subject ourselves to the suspicion of a partiality in the course of the dispute*. Having given, in our last Review, a pretty full account of the contents of the present edition, we shall therefore observe here only that Dr. Hartley himself gives no countenance to the doctrine insinuated by his editor; † referring the reader to the Doctor's own edition of his work, which we learn is not as yet quite out of print, and confining ourselves in this article solely to Dr. Priestley's Introductory Essays.

These Essays are in number three; in the *first* of which the Author takes a general view of the doctrine of *vibrations*. As the subject is curious, our readers will probably be pleased with our Essayist's account of its origin.

* A letter having been sent us, in defence of Dr. Priestley's insinuation respecting the natural mortality of the soul; in answer to Mr. Seton's Letter, inserted in the Appendix to the first volume of our Review. See the Correspondence of the present number.

† Dr. Hartley expressly sets out with countenancing a different doctrine. "Man consists of two parts, body and mind," &c. See *Introduction to Observations on Man*.

" Till the time of Sir Isaac Newton, who first, I believe, suggested the doctrine of vibrations, it was generally supposed that an impression at the extremity of a nerve was transmitted to the brain by means of a *fluid* with which the nerve was filled; the nerves, for that purpose, being supposed to be tubular. But in what manner this impression was conveyed, whether in succession, by a vibratory motion of the parts of this nervous fluid, or instantaneously, there was no distinct hypothesis formed. The former supposition, however, is more consonant to the prevailing notion of this nervous fluid, as exceedingly subtle, and elastic. Still less had any tolerable hypothesis been advanced concerning the manner in which the brain is affected by this motion of the nervous fluid.

" To assist the imagination, indeed, but by no means in any consistency with a notion of a nervous fluid, it had been conceived that ideas resemble characters drawn upon a *tablet*; and the language in which we generally speak of ideas, and their affections is borrowed from this hypothesis. But neither can any such *tablet* be found in the brain, nor any *style*, by which to make the characters upon it; and though some of the more simple phenomena of ideas, as their being more or less deeply *impressed*, their being *retained* a longer or a shorter time, being capable of being *revived* at pleasure, &c. may be pretty well explained by the hypothesis of such a tablet, and characters upon it, it is wholly inadequate to the explanation of other, and very remarkable phenomena of ideas, especially their mutual *association*. Besides, this hypothesis suggests nothing to explain any of the *mental operations* respecting ideas.

" This hypothesis, therefore, if it may be said to have been one, being rejected, I do not know that any other remains to be considered but that of *vibrations*, suggested by Sir Isaac Newton, though but barely proposed by him, at the end of his Principia, and in the queries at the end of his Optics. The former is quoted by Hartley himself, and therefore I shall not insert it here, but the latter I shall subjoin.

" Do not the rays of light, in falling upon the bottom of the eye, excite vibrations in the tunica retina? Which vibrations, being propagated along the solid fibres of the optic nerves into the brain, cause the sense of seeing. For because dense bodies conserve their heat a long time, and the densest bodies conserve their heat the longest, the vibrations of their parts are of a lasting nature; and therefore may be propagated along solid fibres of uniform dense matter, to a great distance, for conveying into the brain the impressions made upon all the organs of sense. For that motion which can continue long in one and the same part of a body, can be propagated a long way from one part to another, supposing the body homogeneous, so that the motion may not be reflected, refracted, interrupted, or disordered, by any unevenness of the body."

' Qu. 13. Do not several sorts of rays make vibrations of several bignesses, which, according to their bignesses, excite sensations of several colours, much after the manner that the vibrations of the air, according to their several bignesses, excite sensations of several sounds? And particularly, do not the most refrangible rays excite the shortest vibrations

vibrations for making a sensation of deep violet, the least refrangible the largest, for making a sensation of deep red, and the several intermediate sorts of rays, vibrations of several intermediate bignesses, to make sensations of the several intermediate colours?"

"Upon these hints Dr. Hartley acknowledges that he built his whole system of vibrations, which appears to me to correspond to all that we know concerning ideas and their affections, and to have been demonstrated by him as satisfactorily as can be expected, in a subject so very obscure as this necessarily is; the evidence for it being sufficiently clear in many cases, and being capable of being transferred by analogy to other cases, from which separate and independent evidence could not be derived."

For a farther and more particular illustration of this doctrine we must refer the inquisitive reader to Dr. Priestley's Essay itself, or rather to Dr. Hartley's own book. As in the conclusion of the Essay, however, the former has thrown out a hint of that exceptionable doctrine, which appears to have given so much offence, we shall cite the passage and context at large.

"I do not expect that this general view of the doctrine of vibrations will satisfy those who are accustomed to consider all matter in the most gross and general manner, as if it was subject to no laws but those of the five mechanical powers, which was a turn of thinking that prevailed very much about half a century ago; so that even physicians attempted to explain the nature of diseases, and the operation of medicines, by the mere forms and weight of the particles of the different solids and fluids, and the common laws of Hydrostatics.

"But as this system has been abandoned, in consequence of our becoming acquainted with the more subtle and important laws of matter exhibited in chymical operations; so now that we see that the laws and affections of mere matter are infinitely more complex than we had imagined, we may, by this time, I should think, be prepared to admit the *possibility* of a mass of matter like the brain, having been formed by the almighty creator with such exquisite powers, with respect to vibrations, as should be sufficient for all the purposes above-mentioned; though the particulars of its constitution, and mode of affection, may far exceed our comprehension. And it is only the bare *possibility* of the thing that I now contend for. Much light, however, has been thrown upon the *manner* of operation in a variety of particular cases by Dr. Hartley. And when the attention of philosophers shall have been sufficiently turned to the subject, in consequence of the *general scheme* appearing to deserve it, more light, I doubt not, will be thrown upon it, especially by those who are conversant in medical and anatomical inquiries.

"It will stagger some persons, that so much of the business of thinking should be made to depend upon mere *matter*, as the doctrine of vibrations supposes. For, in fact, it leaves nothing to the province of any other principle, except the simple power of *perception*; so that if it were possible that matter could be endued with this

property, *immateriality*, as far as it has been supposed to belong to man, would be excluded altogether. But I do not know that this supposition need give any concern, except to those who maintain that a future life depends upon the immateriality of the human soul. It will not at all alarm those who found all their hopes of a future existence on the christian doctrine of a *resurrection from the dead*.

"It has been the opinion of many philosophers, and among others of Mr. Locke; that for any thing that we know to the contrary, a capacity of thinking might be given to matter. Dr. Hartley, however, notwithstanding his hypothesis would be much helped by it, seems to think otherwise. He also supposes that there is an intermediate *elementary body* between the mind and the gross body; which may exist, and be the instrument of giving pleasure or pain to the sentient principle after death. But I own I see no reason why his scheme should be burdened with such an incumbrance as this.

"I am rather inclined to think that, though the subject is beyond our comprehension at present, man does not consist of two principles, so essentially different from one another as *matter* and *spirit*, which are always described as having not one common property, by means of which they can affect or act upon each other; the one occupying space, and the other not only not occupying the least imaginable portion of space, but incapable of bearing relation to it; inasmuch that, properly speaking, my mind is no more *in my body*, than it is in the moon. I rather think that the whole man is of some *uniform composition*, and that the property of *perception*, as well as the other powers that are termed *mental*, is the result (whether necessary or not) of such an organical structure as that of the brain. Consequently, that the whole man becomes extinct at death, and that we have no hope of surviving the grave but what is derived from the scheme of revelation.

"Our having recourse to an *immaterial principle*, to account for perception and thought, is only saying in other words, that we do not know in what they consist; for no one will say that he has any conception how the principle of thought can have any more relation to immateriality than to materiality.

"This hypothesis is rather favourable to the notion of such organical systems as plants having some degree of sensation. But at this a benevolent mind will rather rejoice than repine. It also makes the lower animal to differ from us in *degree* only, and not in *kind*, which is sufficiently agreeable to appearances; but does not necessarily draw after it the belief of their surviving death, as well as ourselves; this privilege being derived to us by a *positive constitution*, and depending upon the promise of God, communicated by express revelation to man."

In the *second essay*, the Doctor takes a general view of the doctrine of association of ideas. The mechanical association of ideas, he says, was first noticed by Mr. Locke; whose notions, nevertheless, of the nature, cause and effects of this principle, were exceedingly imperfect. Dr. Hartley's hypothesis is, that

"Not only all our *intellectual pleasures and pains*, but that all the phenomena of *memory, imagination, volition, reasoning*, and every

other mental affection and operation, are only different modes, or cases, of the association of ideas: so that nothing is requisite to make any man whatever he is, but a sentient principle, with this single property (which however admits of great variety) and the influence of such circumstances as he has actually been exposed to.

"The admirable simplicity of this hypothesis ought certainly to recommend it to the attention of all philosophers, as independant of other considerations, it wears the face of that *simplicity in causes*, and *variety in effects*, which we discover in every other part of nature.

- ' In human works, tho' laboured on with pain,
- ' A thousand movements scarce one purpose gain;
- ' In God's, one single can its end produce;
- ' Yet serves to second too some other use.

Pope's Essay on Man.

"To the mere novice in philosophical investigations, it will appear impossible to reduce all the variety of *thinking* to so simple and uniform a process; but to the same person it would also appear impossible, *a priori*, that all the varieties of *language*, as spoken by all the nations of the world, should be expressed by means of a short alphabet. Also those phenomena in nature which depend upon gravity, electricity, &c. are no less various and complex; and the more we know of nature, the more particular facts; and particular laws, we are able to reduce to simple and general laws: insomuch that now it does not appear impossible, but that, ultimately, one great comprehensive law shall be found to govern both the material and intellectual world."

Dr. Priestley goes on to illustrate and render this hypothesis extremely plausible; but it should be remembered that all this is not a new discovery. The doctrine, that *thought* and *reflection* are only complicated modifications of simple *sensation*, is as ancient as the days of Protagoras, and has been maintained by many later philosophers.

In Essay III. the writer treats of complex and abstract ideas.

"Besides the simple *ideas of sensation*, as Mr. Locke calls those impressions which are made upon the mind by external objects affecting the senses, as those of *colour*, *sound*, *taste*, &c. there are others which he calls *ideas of reflection*, as those belonging to the words *mind*, *thought*, *judgment*, *power*, *duration*, *space*, &c. These he supposes we get by reflecting on the operations of our own minds; and that though sensible ideas may give occasion to them, they do not properly constitute them. On the other hand Dr. Hartley supposes that our external senses furnish the materials of all the ideas of which we are ever possessed, and that those which Mr. Locke calls ideas of reflection, are only ideas of so very complex a nature, and borrowed from so many ideas of sense, that their origin cannot be easily traced. And indeed, on the first view of them, it is not very easy to conceive how they can be composed of sensible ideas.

"To lessen this difficulty a little, let it be considered how exceedingly different, to the *eye of the mind*, as we may say, are our ideas of sensible things from any thing that could have been conjectured concerning

their effect upon us ; as the ideas of *sound*, from the tremulous motion of the particles of the air, and much more the ideas of the different *colours* from the impulse of rays of light of different degrees of refrangibility ; and what comes rather nearer to the case before us, how very different an effect has the *mixture* of several colours from what we could have supposed *a priori*. What a resemblance is there between *white*, and the mixture of the seven primary colours, of which it consists, all of which are so different from it, and from one another ? What power of intellect could analyze that impression into its constituent parts, by attending to the *idea* only, without making those *experiments* which led Sir Isaac Newton to that capital discovery ? Nay a person not acquainted with optics can hardly be made to believe but that *black* is as much a positive colour as *red*, or *white*. In like manner, from the combination of ideas, and especially very dissimilar ones, there may result ideas, which, to appearance, shall be so different from the parts of which they really consist, that they shall no more be capable of being analyzed by *mental reflection* than the idea of *white*."

The Essayist proceeds to elucidate this point by a variety of examples, till he arrives at the summit of human sensation, the moral sense of *right* and *wrong*.

"The ideas annexed to the words *moral right* and *wrong* are, likewise, far from being simple in reality, though the association of their parts has become so intimate and perfect, in a long course of time, that, upon first naming them, they present that appearance. So the motion of the head, or of any particular limb, may seem to be a very simple thing, though a great number of muscles are employed to perform it.

"The first rudiments of the ideas of *right*, *wrong*, and *obligation*, seem to be acquired by a child when he finds himself checked and controuled by a superior power. At first he feels nothing but mere *force*, and consequently he has no idea of any kind of restraint but that of mere *necessity*. He finds he cannot have his will, and therefore he submits. Afterwards he attends to many circumstances which distinguish the authority of a *father*, or of a *master*, from that of other persons. Ideas of *reverence*, *love*, *esteem* and *dependence*, accompany those commands ; and by degrees he experiences the peculiar *advantages* of filial subjection. He sees also that all his companions, who are noticed and admired by others, obey their parents, and that those who are of a refractory disposition are universally disliked.

"These and other circumstances, now begin to alter and *modify* the idea of mere *necessity*, till by degrees he considers the commands of a parent as something that *must not* be resisted or disputed, even though he has the power of doing it ; and all these ideas coalescing, forms the ideas of *moral right*, and *moral obligation*, which are easily transferred from the commands of a parent to those of a magistrate, of God, and of conscience. I will venture to say that any person who has attended to the ideas of children, may perceive that the ideas of moral right and moral obligation are formed very gradually and slowly, from a long train of circumstances ; and that it is a considerable time before they become at all distinct and perfect.

" This

" This opinion of the gradual formation of the ideas of moral right and wrong, from a great variety of elements, easily accounts for that prodigious diversity in the sentiments of mankind respecting the objects of moral obligation ; and I do not see that any other hypothesis can account for the facts. If the idea of *moral obligation* was a *simple idea*, arising from the view of certain actions, or sentiments, I do not see why it should not be as *invariable* as the perception of colours or sounds. But though the shape and colour of a flower appear the same to every human eye, one man practices as a moral duty what another looks upon with abhorrence, and reflects upon with remorse. Now a thing that varies with education and instruction as moral sentiments are known to do, certainly has the appearance of being generated by a series of different impressions, in some such manner as I have endeavoured to describe.

" The most shocking crimes that men can commit are those of *injustice* and *murder*, and yet it is hardly possible to define any circumstances, in which some part of mankind have not, without the least scruple or remorse, seized the property, or taken away the lives of others, so that the definition of these crimes must vary in almost every country. Now an idea, or feeling, that depends upon arbitrary definition cannot be properly speaking, natural, but must be *fabricious*."

The Author hath expressed himself somewhat loosely, for a philosophical writer, in this last paragraph. He calls *injustice* and *murder* shocking crimes. Injustice is rather a general term, applicable to all crimes, than a particular crime, such as *murder*, *theft* and the like. Men of different notions, arising from difference of education, may have an equal sense and abhorrence of *injustice* in general, and yet think very differently of the criminality of particular actions. Of this Dr. Priestley adduces a very striking and pertinent instance in the very next paragraph.

" A crime the least liable to variation in its definition is that of a *lie*, and yet I will venture to say that a child will, upon the slightest temptation, tell an untruth as readily as the truth ; that is, as soon as he can suspect that it will be to his advantage ; and the dread that he afterwards has of telling a lie is acquired principally by his being threatened, punished, and terrified by those who detect him in it ; till at length a number of painful impressions are annexed to the telling an untruth, and he comes even to shudder at the thought of it. But where this care has not been taken, such a facility in telling lies, and such an indifference to truth are acquired, as is hardly creditable to persons who have been differently educated.

" I was myself, continues the Essayist, educated so strictly and properly, that the hearing of the slightest oath, or irreverent use of the name of God, gives me a sensation that is more than mental. It is next to shuddering, and thousands, I doubt not, feel the same ; whereas other persons, and men of strict virtue and honour in other respects, I am confident, from my own observation, feel not the least moral impropriety in the greatest possible profaneness of speech. But

by a different education I might have been as profane as they, and without remorse; and (with the same sensibility to impressions in general, though equally indifferent to them all) my education would have given them my exquisite sensibility in this respect. Now no principle conceived to be *innate*, or natural, can operate more certainly, or more mechanically, than this which I know to have been acquired, with respect to myself. But without reflection and observation, and judging by my own *present feelings*, I should have concluded, without the least apprehension of being mistaken, that the *dread of an oath*, had been natural, and invariable, in mankind."

Left this doctrine, however, should appear to militate against the principles or practice of moral virtue, Dr. Priestley closes his essays with the following pertinent and just reflections.

"But whether the feelings which accompany the ideas of virtue and vice be instinctive, or acquired, their *operation* is the very same; so that the interests of virtue may be equally secured on this scheme as on any other. There is sufficient provision in the course of our lives to generate moral principles, sentiments, and feelings, in the degree in which they are wanted in life, and with those variations, with respect to modes and other circumstances, which we see in different ages and countries; and which the different circumstances of mankind, in different ages and countries, seem to require."

ART. II. *Archæologia: or Miscellaneous Tracts relating to Antiquity.* Published by the Society of Antiquaries of London, Continued from page 12.

Article XX. is an inscription in honour of Serapis found at York, illustrated by Mr. Pegge.

Article XXI. Extracts from a MS. dated "apud Eltam, mense Jan." 22 Hen. VIII. Communicated by Owen Salusbury Bereton, Esq. We shall insert this extract for the amusement of our readers; who will probably find some entertainment in thence comparing the manners and customs of former times and courts with the present.

"This MS. is entitled, "Articles devised by his Royal Highness", "with advice of his council, for the establishment of good order "and reformation of sundry errors and misuses in his household and "chambers."

"Cap. 3. No manner of meat to be admitted, but what shall be meet and seasonable, and of convenient price.

"Cap. 20. Officers of the squillery to see all the vessels, as well silver as pewter, be kept and saved from stealing †. Ashen cups and leathern pots are added in another part.

* The title of Majesty was not given to our kings till a reign or two after.

† In the Earl of Northumberland's household-book, in the beginning of the year 1500, is a note, that pewter vessels were too costly to be common.

" Cap. 30. enjoins all his Highness's attendants not to steal any locks or keys, tables, forms, cupboards, or other furniture, out of noblemen's or gentlemen's houses, where he goes to visit *.

" Cap. 31. No officer to be admitted in future, but such as be of good demeanor; and respect to be had that they be personages of good fashion, gesture, countenance and stature, so as the king's house, which is requisite to be the mirror of others, may be furnished with such as are elect, tried, and picked for the king's honour.

" Cap. 34. No herald, minstrel, falconer, or other, shall bring to the court any boy or *rafcal*; and by cap. 36, no one is to keep lads, or *rafcal*s, in court, to do their business for them.

" Cap. 37. Master-cooks shall employ such scullions as shall not go about naked, nor lie all night on the ground before the kitchen-fire.

" Cap. 41. The Knight-marshal to take good regard, that all such unthrifty and common women as follow the court be banished.

" Cap. 43. No dogs to be kept in the court, but only a few spaniels for the ladies.

" Cap. 44. Dinner to be at ten, and supper at four †.

" Cap. 55. The king appoints, among others, Mr. Norris to be gentleman-waiter (who, by cap. 62. is alone allowed to follow him into his bed-chamber), William Brereton groom of his bed-chamber, and young Weston page of it ‡.

" Cap. 56. The proper officers are, between six and seven o'clock every morning, to make the fire in, and *straw* his highness's privy-chamber.

" Cap. 63. Officers of his privy-chamber shall be loving together, keeping secret every thing said or done, leaving hearkning or inquiring where the king is or goes, be it early or late, without grudging, mumbling, or talking of the king's pastime, late or early going to bed, or any other matter.

" Cap. 64. The six gentlemen-ushers shall have a vigilant and reverend respect and eye to his Grace; so that by his look or countenance they may know what he lacketh, or what is his pleasure to be had or done.

" Page 24. There is an order, by which the king's barber is expressly enjoined to be cleanly, and by no means to frequent the com-

* By inventories of household furniture in the same book, it appears, that what furniture was left in noblemen's houses, consisted only of long tables, benches (no chairs mentioned), cupboards, and bedsteads; and when noblemen removed from one house to another, tapestry and arras, bed and kitchen furniture, cups and canns, chapel furniture, and utensils for the bakery, joiner, smith, and painter, with all their tools, were constantly removed; and those of the Earl of Northumberland in seventeen carriages.

† It appears by a household establishment of Lord Fairfax's, about 1650, added to the Earl of Northumberland's household book, that eleven was then become the hour for dining. Towards the end of the last century, the hour was twelve, and so remained at the universities till within these twenty years; but from the beginning of this century, in London, it has gradually grown later to the present times, when five is the polite hour at noblemen's houses.

‡ Those three gentlemen were cruelly executed some years after, to justify the king's divorce.

pany of idle persons, and misguided women, for fear of danger to the kings most royal person.

" Ditto. Accounts are to be taken of all fuel, wine, beer, ale, bread, and wax-lights, spent in his privy-chambers, returning to the chaundry all the remains of mortars, torches, quarries, prickets and sizes *, without embezzling any part thereof.

" In page 42. Bouch of court, exclusive of meat and fish, is declared for every table.

" Page 52. The messes are settled for his highness's and every table, both on flesh and fish days.

" Page 70. Eighteen minstrels are appointed, at 4*d.* a day each, by their names mostly Italians.

" Page 74. Rhenish and Malmsey wines are directed, and no other named through the book.

" Page 75. Coal only allowed to the king's, queen's, and lady Mary's chambers.

" Among incidental payments allowed herein, is a gift to each officer of the kitchen who marries. And also a gift to whoever brings his highness a present.

" Page 80. Appears an account of his highness's horses, as follows. Courfers, young horses, hunting geldings, hobbies, Barbary horses, stallions, geldings, mail, bottles, pack, Befage, robe and stalking horses, in all 86. Moils and moilets † 27.

" Page 85. The queen's maids of honour to have a chet loaf, a manchet, a gallon of ale, and a chine of beef for their breakfasts.

" Page 92. Injunction to the brewer, not to put any hops or brimstone into the ale.

" Page 94. Among fowl for the tables are crocards, winders, runners, grows, and peions, but neither Turkey or Guiney-fowl.

" Among the fishes is a porpoise; and if it is too big for a horse-load, a further allowance is made for it to the purveyor.

" Page 100. Twenty-four leaves of bread a day are allowed for his highness's greyhounds.

" Page 105. Whenever his highness changes his residence, every wine cask is to be left filled up ‡.

" The manuscript ends with several proclamations.

" One is to take up and punish strong and mighty beggars, rascals, vagabonds, and masterless folk, who hang about the court.

" Another, that no one presume to hunt or hawk within four miles of any of the king's houses.

" Another, to order all such nobles and gentlemen as repaired to the parliament, immediately to depart into their several counties, on

* Four different sizes of wax lights; the first is a square, the third a round of wax, with wicks in the middle.

† In the Earl of Northumberland's household-book it appears, that six large trotting horses were allowed for the charat, a sort of covered waggon (for the modern chariots did not appear till the next century) and one great trotting horse for Lord Percy.

‡ By the above MS. only Rhenish and sweet wines are ordered to be bought; probably the French wines from Bourdeaux and Gascony were sent over of course. By the Earl's book, the wines then used appear to be a red, a pale red, white, a Vin de Greave, but all from Bourdeaux or Gascony, except the sweet wines.

pain of his high displeasure, and to be further punished, as to him or his highness's council shall be thought convenient."

Article XXII. Observations on the Parthian Epochas, found on a coin in the Imperial cabinet at Vienna.

Article XXIII. A dissertation on a singular coin of Nerva.

The above two articles are embellished with prints of the coins respectively mentioned, and contain many ingenious and learned reflections. The first is translated by Mr. Forster from Father Froelick's *Elementa Numismatica*. The last an original dissertation, in a letter to Mr. Duane, from Dr. Ashby, President of St. John's, Cambridge.

Article XXIV. An historical description of an ancient picture in Windsor Castle, representing the interview between King Henry VIII. and the French King Francis I. between Guines and Ardres, in the year 1520. By Sir Joseph Ayliffe, Baronet, V. P. A. S. and F. R. S.

This is a pretty long and curious article. It was read the first time on March 29, 1770, and a second time, by order of the society, March 7, 1771. The description is introduced by the following exordium.

"The numerous remains of Greek and Roman sculpture now extant, afford incontestable proofs that, in early times, a strong passion prevailed amongst the civilized states of Asia and Europe, for perpetuating and transmitting to posterity, durable and faithful representations of their most memorable transactions, as well as of their customs, civil and religious rites, ceremonies, and triumphs. The like inclination afterward spread itself throughout the west, where the people had no sooner rubbed off the rust of barbarism, than they adopted the ideas, customs, manners, and practice of the more polished nations. Our northern ancestors followed the example; and we find, that it was not unusual with them to represent and perpetuate, either in sculpture, painting, or arras, such transactions, pomps, solemnities, and remarkable events, more especially those which happened in their own times, as they conceived to be either redounding to the national honour and the glory of their monarch; or tending to add a lustre to their own characters and the reputation of their families, from the several parts they had respectively acted in those affairs.

"This custom, which was very prevalent in the neighbouring kingdom of France, hath furnished the celebrated antiquary father Montfaucon with a considerable part of the materials from whence he compiled his elaborate work, intituled, *Monumens de la Monarchie Francoise*.

"It would not, perhaps, be a deviation from truth, to assert, that in regard to historic facts, this practice was not only frequently enjoined by royal authority, but that, in some cases, it was made the duty of those persons who had the superintendence and direction of public ceremonies, to cause them to be carefully represented either in sculpture or painting. Unexceptionable documents, as well as the public

public records, supply us with evidence in support of the former part of the suggestion; and the probability of the latter is strengthened by passages in several of the old historical descriptions of pomps and solemnities, some of which descriptions, for the better elucidation of their subject, refer to paintings and sculptures wherein such solemnities were represented.

"Part of the ceremony of the coronation of Knute and his queen Elfgiva is painted at the beginning of a very curious coeval manuscript formerly belonging to Hyde abbey, of which Knute was the founder*. The conquest of England by William the Norman, together with the circumstances that contributed thereunto, from the first embassy on which Harold went into Normandy until the conclusion of the battle of Hastings, was, by command of Queen Matilda, represented in painting; and afterwards, by her own hands and the assistance of the ladies of her court, worked in arras, and presented to the cathedral at Bajeux, where it is still preserved†. Simeon, IXth abbot of Ely, who was a near relation to the Conqueror, and founder of that cathedral, caused the history of Saint Etheldreda daughter of Anna King of the East Angles, to be carved in basso-relievo on the capitals of the eight pillars that support the dome and lantern‡. King Henry III. who, throughout the course of his long reign, shewed his great regard to the liberal arts, and entertained and encouraged their professors§, frequently commanded that his palaces and chapels should be adorned with English historical paintings and sculptures||. Although that monarch doth not mention what were the subjects of those historical pieces which he ordered to be painted in his queen's chamber at Winchester**, yet he is more explicit as to others, which were the effects of his royal mandate. Such as the histories of the two royal saints, Edmund and Edward, which were painted in his round chapel at Woodstock††. The history of the Crusade in the king's great chamber within the Tower of London‡‡, and in a low room in the garden near his Jewry at Westminster, which last mentioned room, on account of its being so decorated, was thenceforth to be called the Antioch chamber§§. The story of Edward the Confessor taking off his ring and giving it to a poor stranger, painted in St. John's chapel within the Tower of London|||. and in the queen's chapel at Westminster***; and the life of

* The manuscript is now in the Library of Thomas Asle, Esq;

† *Memoires de l'Academie R. des Sciences*, tom. VIII. *Monumens de la Monarchie Francoise*, tom. IV. *Memoires de l'Academie R. des Inscriptions et Belles Lettres*, tom. VI. *Ducarel's Antiquities in Appen.*

‡ *Bentham's Hist. and Antiq. of the Church of Ely*, p. 52, &c. where these carvings are engraven.

§ See Mr. Walpole's *Anecdotes of Painting in England*.

|| Rot. Claus. 20 Hen. III. m. 12. A° 22. m. 3. A° 29. m. 4. A° 35. m. 5. A° 36. m. 22. A° 44. m. 9. Rot. Liberat. A° 21 Hen. III. m. 5. A° 22. m. 3. A° 44. m. 6. A° 49. m. 7. A° 51. m. 8. & 10.

** Rot. Liberat. A° 17 Hen. III. m. 6.

†† Ibid.

‡‡ Rot. Claus. A° 35 Hen. III. m. 11.

§§ Ibid. m. 10.

|| Rot. Claus. A° 20 Hen. III. m. 12.

*** Rot. Claus. A° 29 Hen. III.

King Edward the Confessor, both in painting and sculpture, round his chapel in Westminster Abbey *, executed by the hand of Peter Cavallini †. Many parts of our English story are represented in the illuminations which adorn that copy of Matthew Paris which he presented to King Henry III. ‡. Langton, Bishop of Litchfield, caused the coronation, marriages, wars, and funeral of his patron king Edward I. to be painted in the hall of his episcopal palace, which he had newly built §. The story of Guy Earl of Warwick was wrought in a suit of arras, and presented by King Richard II. to his half-brother Thomas Earl of Surry ||. And the history of the latter part of the reign of that unfortunate king was, by one of his courtiers, represented with great accuracy in sixteen paintings, which adorn a manuscript presented to his queen, and now in the British Museum **. Many other instances might likewise be produced.

“ However intrinsic the merits of these performances might have been, the satisfaction they afforded at the time of their being completed was much inferior to the advantages of which such as still remain have since been productive, their utility to antiquaries, and the light which they have thrown upon many subjects of historical enquiry, have been much greater than could have been originally apprehended. To this, the conduct of the artists employed on such occasions evidently contributed, and that in no small degree. Instead of loading their compositions with allegory, fiction, and emblems; instead of introducing a variety of imaginary and romantic figures and embellishments, that never existed but in the wildness of fancy; and instead of grouping together things which in fact were ever distant from each other, practices too much indulged by later painters; they confined themselves, with the greatest attention, to truth, reality, and accuracy. They represented persons and things exactly in the same mode, form, attitude, habit, colour; situation, and condition, as they actually saw them; and that without any disguise, diminution, addition, or other alteration; and, by drawing from the life every principal figure in the piece, exhibited exact portraits of the personages concerned in that particular transaction which they endeavoured to commemorate.

“ Hence it is, that such pieces, whilst they display the grandeur and magnificence of former ages, and point out the taste, fashions, customs, and manners of our ancestors, at the same time shew us the armour, weapons, habits, furniture, implements, and ornaments,

* The paintings are now lost; but the sculptures, consisting of fourteen elegant compartments, remain on the fascia of the cornice of the wall which separates the Confessor's chapel from the choir. The paintings on the shrine of king Sebert, and those in the pews which contain the figures commonly called the ragged regiment, were executed by order of king Henry III.

† Mr. Walpole's *Anecdotes of Painting*.

‡ This curious and truly valuable MS. is now in the British Museum.

§ Erdswicke's *Staffordshire*, p. 201. Willis's *Cathedrals*, vol. I. p. 17.]

|| Dugdale's *Warwickshire*.

** Harleian Library, No. 1319. This MS. was written and painted by John de la Marque, a French gentleman, who attended king Richard II. from his expedition into Ireland to the time of the delivery of the young queen to the commissioners of her father the French King.

which

which they used; give us real and faithful views, not only of their towns, churches, palaces, and other buildings, as they actually were, but of the decorations of their several parts; set before us a variety of interesting particulars unnoticed by our historians; and convey to us a clearer idea of the whole, than can be attained by reading the most elaborate and descriptive narrative *."

[*To be concluded in our next.*]

* Amongst these the following may be reckoned; videlicet, K. Richard II. seated on his throne, and attended by his uncles [1]. John Lord Lovel sitting in his great hall, and receiving a book from father John Sifernes [2]. The coronation of king Henry V. [3]. King Henry V. and his family [4]. The consecration of St. Thomas Becket, presented to King V. by his uncle the Duke of Bedford [5]. The battle of Agincourt, formerly in the palace at St. James's [6]. The marriage of king Henry VI. and Margaret daughter of Reyner, Duke of Anjou [7]. King Edward IV. his queen, eldest son, and the nobility of his court [8]. The landing of Henry Duke of Richmond, afterwards king Henry VII. and the marriage of his son Arthur, wrought in tapestry, and sold by order of the parliament after the death of king Charles I. [9]. The battle of Bosworth enamelled on a jewel, usually worn by king Henry VIII. and sold among king Charles I.'s pictures [9]. A grand geographical chart of the kingdom of England, in which the several places wherein any battles had happened between the houses of York and Lancaster were marked [10]. A sea-fight between the French and English off Dover in the year 1400, wrought in tapestry, and preserved in the great wardrobe at St. James's [10]. The interview between king Henry VIII. and the emperor Maximilian at Tournay, now in a private apartment in Kensington palace; two pictures, representing the entry of king Henry VIII. into Calais, accompanied by several persons of distinction, painted from the life; and another picture of Henry VIII.'s interview with the Emperor Charles V. at Calais, all which were kept in a gallery at the palace of St. James in the reign of queen Elizabeth [10]. The landing of the Emperor Charles V. and his reception at Dover; the interview of Henry VIII. and Francis I.; the siege of Bulloign; the fight between the English and French fleets near Spithead; the procession of King Edward VI. and other historical pieces, at Cowdry, in Sussex, the feat of the Viscount Montagu. The battle of the spurs, in the picture gallery at Windsor. The taking of Kinsale by the Spaniards, which hung in the gallery next the playhouse at St. James's palace [10]. Henry VIII. giving a charter of incorporation to the company of Barber-surgeons [11]. Edward VI. delivering to the Lord Mayor of London his royal charter, whereby he gave up his royal palace of Bridewell to be converted into an hospital and workhouse [12]. The glorious destruction of the boasted Spanish armada, wrought in tapestry, and now the hangings of the house of lords. A limning of the Spanish armada, by old Hilliard [13]. A map of all the country about Kinsale, where the Spaniards were beaten [13]; and many others.

[1] In an illuminated copy of Froissart, in the British Museum.

[2] In a missal, *ibid.*

[3] In alto relievo, on the outside of the wall of the seretry of that king in Westminster abbey.

[4] In possession of the late James West, Esq.

[5] In possession of the late James West, Esq.

[6] Manaclo's Voyage to England in the year 1640, vol. iv. p. 617, &c.

[7] Belonging to H. Walpole, Esq.

[8] MSS. in the Lambethian library.

[9] Belonging to H. Walpole, Esq.

[10] Mandello.

[11] At Barbers Hall.

[12] In the great hall at Bridewell.

[13] Cat. of King Charles I.'s pictures.

ART. III. A Voyage to the Island of Mauritius. Continued from page 66.

Of our Voyager's turn for moral and political observation, we have already given a sufficient specimen, in his remarks on the inhabitants and manners * of this singular and important Isle. The Naturalist will meet with equal information and entertainment in his botanical remarks on the agriculture, plants and produce of the soil. Among the herbs, vegetables and flowers imported into this Isle; of whose state of vegetation he gives a particular account, he observes that the

"Asparagus is not much larger than a packthread, and has degenerated in taste as well as in bulk, and so have carrots, parsnips, turneps, salsafas, and radishes, which are of a biting taste. There is, however, a radish from China, that grows very well here. The beet-root grows beautifully, but is very sticky. Potatoes, *solanum Americanum*, are not bigger here than nuts. The Indian ones, called *Cambar*, frequently weigh above a pound a-piece; their skin is of a beautiful violet-colour, but within they are very white and tasteless; they however, serve for food for the blacks. They increase very fast, as well as the Jerusalem artichoke, some sorts of which are preferable to our chestnuts. Saffron is an herb that tinges the ragouts with yellow, as do the stamina of the European kind. The ginger here, is not so hot as that of India. What is called here, the pistachia-nut, which is not the fruit of the pistachia-tree, is a small almond, that grows in the ground in a wrinkled shell. It is pleasant eating when roasted, but it is hard of digestion. They cultivate it here, in order to extract oil for burning. This plant is a sort of phenomenon in botany, it being uncommon for vegetables that yield fruit of an unctuous nature, to bear them below the surface of the ground."

Of the plants of the flower-garden, he remarks, that

"The tuberose, larksfoot, the large daisy of China, pinks of a small species, flourish here as in Europe; large pinks, and lilies bear a number of leaves, but seldom flowers. The anemony, ranunculus, Indian-pink, and rose, do not thrive here, any more than the July-flower or poppy. I saw no other flowers that we know of in Europe among the curious, except the above mentioned. Many people have attempted, but in vain, to transplant hither, thyme, lavender, the field-daisy, violets, and wild-poppy, the red of which, with the azure of the blue-bell, so beautifully decorate our golden

* Having in our former article, respecting this work, [see page 64] insinuated our wish that, for the credit of our London Ironmongers, the story, the Translator told about the *Iron muzzles* fabricated here to put on the black slaves, was not true, Mr. Parish was pleased to send to the editor one of the muzzles in question, with the following card:

"Mr. Parish presents his best compliments to Dr. Kenrick, and sends him one of the iron masks, described in that note in the Voyage to Mauritius, which, in his last Review, Dr. K. seemed to doubt the truth of. The mask was bought at Messrs. C---l-y's and Co. Ironmongers of this city.

"Mr. P. hopes Dr. Kenrick will do him the justice to acknowledge the truth of that note in a future Review."

"19 Aug. 1775."

harvests. Oh! happy France! a corner of whose fields, is, in my eyes, more desirable, than the most beautiful garden this island affords."

"Among the flowering-plants of Africa, I know but one, the *belle immortelle* of the Cape, the seeds of which are as large and red as strawberries, and grow in a cluster at the top of a stem, the leaves of which are like pieces of grey cloth;—another *immortelle*, with purple flowers, grows all over the island: a reed, the size of a horse-hair, which bears a group of leaves, white in the inside, and violet-coloured without: at a distance, that bouquet appears in the air; it comes from the Cape, as does also a sort of tulip, bearing but two leaves which lie upon the ground, and seem to adhere to it: a Chinese plant that sows itself, and bears little flowers like roses; upon its stem there are five or six, variegated alike, from a deep blood-red to the brightest scarlet. None of these flowers have any smell, and those which are known to have it in Europe, lose it on their being transplanted hither.

"Aloes flourish here. Their leaves turn to good account,—the sap of them afford a medicinal gum, and the threads are very fit for a manufacture of cloth. They grow upon the rocks, and in the parts scorched by the sun. The one grows out in leaves, strong, thick, and as large as a man, and is armed with a long shaft: from the center grows a stem as high as a tree, furnished with flowers, from which drops gum-aloes in a perfect state. The others are upright, like tapers, several spans high, and have a number of very sharp prickles about them: these last are marbled, and resemble serpents that crawl upon the ground.

"Nature seems to have treated the Africans and Asiatics as barbarians, in having given them these at once magnificent, yet monstrous vegetables, and to have dealt with us as beings capable of sensibility and society. Oh! when shall I breath the perfumes of the honeysuckle? again repose myself upon a carpet of milk-weed, saffron, and blue-bells, the food of our lowing herds? and once more hear Aurora welcomed by the songs of the labourer, blessed with freedom and content."

In treating of the shrubs and trees brought into the Isle of France, he gives the following peculiar account of the cocoa-tree.

"The cocoa-tree is planted here, it is a kind of palm, which thrives in the sand: this is one of the most useful trees in the Indian trade, though it affords nothing else than a bad sort of oil, and cables as bad in their kind. It is reckoned at Pondicherry that each cocoa-tree is worth a pistole a year. Travellers speak much in praise of its fruit; but our flax will ever be preferred to cotton, for making cloth, our wines to its liquor, and our silberds to its nut.

"The cocoa tree flourishes so much the best near salt-works, that salt is always put in the hole, wherein the fruit is sown, to facilitate the blowing of the bud*. The cocoa seems designed to float in the

* In those parts of the East-Indies, where fish are in plenty, a quantity of the refuse of them is laid about the bottom of every cocoa-tree. But this practice is very prejudicial to the health of the inhabitants;—the island of Bombay was the most unwholesome of all our settlements, till a stop was put to the corruption of the air by this animal putrefaction, and the natives now have recourse to some less pestiferous manure for their cocoa trees. T.

sea, by the wad which furrounds it, and helps to bear it up, and by the hardness of its shell, impenetrable to the water. It does not open by a joint, as our nuts do, but the juice comes out at one of the three orifices which nature has contrived at its extremity, and has afterwards covered with a cuticle. Cocoa-trees have been found upon the borders of the sea in desert islands, and even upon shoals of sand. This is the kind of palm which fringes the banks of the rivers between the tropics, as the fir does those of the north, and the date, those of the burning mountains of Palestine.

"I think I am not deceived, in saying that the cocoa is calculated to float upon the sea, and to sow itself afterwards in the sands. Every seed has its own peculiar method of propagating itself; but an investigation of this matter, would make me digress too much from the subject. I may, perhaps, some day or other undertake it, and when ever I do, it will be with delight. The study of nature compensates for our disappointments in the study of mankind, as we cannot but trace throughout the whole, the harmony with which intelligence and beneficence unite to render the system compleat. But if it were possible, that we should be deceived even in this;—if all things by which mankind is surrounded, were combined to distract him; at least, let our errors be errors of our own choosing, and let us give the preference to those which afford consolation, rather than excite disgust.

"Those who imagine that nature in raising so high the heavy fruit of the cocoa-tree, has lost sight of that law which decrees the pumpkin to creep upon the ground, do not consider that the head of the cocoa-tree is but small, and can therefore afford but little shade. 'Tis under the leaves of the oak, men seek a shelter from the sun's scorching rays. Why not rather observe, that in India, as in Europe, those trees which bear a mellow fruit are but of a middling height, that in falling it may not be destroyed; on the contrary, those producing fruit of a hard nature, as the cocoa, chestnut, acorn, and nut, are lofty, their fruit being not liable to be damaged by falling to the ground? Moreover, the trees that are furnished with a number of leaves yield as well in India as in Europe, a desirable shelter without danger. There are some, as for instance, the *Jaca*, which bear fruits of a very great size; but then they bear them near to the trunk, and within reach of the hand: thus, nature, which man is ever accusing of imprudence, has contrived with equal bounty for his shelter and his nourishment.

A kind of crab has been lately discovered to burrow at the foot of the cocoa-tree. Nature has provided this animal with a long claw, at the end of which is a nail, serving to extract the substance of the fruit by the holes I have described. It has not the large pincers of other crabs;—they would be useless to it. This animal is found upon the Isle of Palms, to the northward of Madagascar, discovered in 1769, by the shipwreck of the *Heureux*, which was lost there in going to Bengal.

"At the isle of Sechelle, there is just discovered a tree bearing double cocoa-nuts, some of which weigh upwards of forty pounds. The Indians attribute great virtues to it. They believe it to be a production of the sea, because the currents formerly threw some of them

them upon the coast of Malabar. They call it *sea-cocoa*. This fruit, *mulieris corporis bifurcationem cum natura & pilis representat*. Its leaf, shaped like a fan, will cover half a house. Order is observable in every work of nature,—the tree which bears this enormous fruit, bears three or four only at the most: the common cocoa-tree bears bunches of more than thirty; I have tasted both, and think their flavour very much alike. They have planted the sea-cocoa in the Isle of France, and it begins to bud."

Of the climate of this island, our Voyager speaks with no great encomium; at the same time he gives us no unfavourable idea of his own taste for horticulture.

"The climate of this island seems too cold for the trees of Asia, and too hot for those of Europe. Pliny observes, that the temperament of the air is more necessary for the culture of plants, than the qualities of the soil; and says, that in his time, pepper and citron-trees were seen in Italy, and incense-trees in Lydia; but that they merely vegetated. I am however of opinion, that the coffee-tree might be naturalised in the south of France, for it delights in a cool and temperate air. These expensive experiments can scarcely be carried on by any but princes; and yet, the acquisition of one plant unknown before, is a circumstance by which a whole nation may be benefited. To what purpose have been all the wars upon our continent? Of what consequence is it now-a-days, that Mithridates was once conquered by the Romans, and Montezuma by the Spaniards? unless some benefit accrue. Europe might with reason weep over her unprofitable trophies; but whole provinces in Germany subsist upon potatoes brought from America, and our fair ladies are indebted for the cherries they eat, to Lucullus. The desert was indeed costly; but for this our fore-fathers paid. Let us be wiser,—let us collect together the good things which nature has scattered abroad.

"If labour should ever become necessary for my health, I will make a garden after the Chinese fashion;—the situation they delight in, is on the banks of a river;—they chuse an irregular piece of ground, on which are old trees, large rocks, and rising hills. They form round it a boundary of rugged rocks, placed upon one another, so that their junctures cannot be perceived. Hereon grow clumps of *scolopendria*, tendrils with blue and purple flowers, and borders of moss of different colours. A stream of water meanders among these vegetables, whence it escapes in cascades. Health and enjoyment are diffused over such a spot as this, while the European's garden presents him with no other view but that of a dreary brick-wall.

"Of the hollow grounds they make pieces of water, which they stock with fish, surround with banks of turf, and plant with trees. They are particularly careful that no level spot or strait line shall appear; nor any masonry; how often does the fancied skill of the artist mar the simplicity of Nature's handy-work?

"The plain is diversified with tufts of flowers, and walks of green sod, in which fruit-trees are planted. The sides of the hills are variegated with clumps of shrubs, some bearing fruit, others flowers; the summit is crowned with trees whose spreading branches afford a pleasing retreat from the parching rays of the sun.

"There

"There are no strait walks, discovering to you every object at once; but winding paths, which open to your view in an agreeable succession. Nor are their objects, statues, or vases, useless, as they are large;—but a vine bending under a load of ripening grapes, and adorned with rose-bushes and other flowers:—the mind is at the same time delighted with a sonnet or epigram upon the bark of an orange-tree,—or a philosophical maxim upon a piece of broken rock.

"This garden is not an orchard,—a park,—a lawn,—but an agreeable assemblage of them all;—'tis itself a country, with hills, woods, and plains, where each object contributes to the perfection of the whole. A Chinese has no more idea of a regular garden, than he has of cutting a flowering shrub into the squared form of a chest of tea.

"Travellers say, that there is no leaving these delightful retreats but with a kind of regret; for my part, I would enhance the pleasures of them, by the society of an amiable woman, and by having in my neighbourhood such a friend as yourself."

We shall give our readers a short quotation or two more from our Voyager's journey on foot over the island, and then take our leave of him. The following is a description of the house and family of one M. le Normand, to whom he paid a visit in his tour.

"There was but one large room, and of this the whole house consisted; in the middle was the kitchen; at one end, they kept their stores, and here also lay the servants; at the other was the bed where lay the master and his wife; it was covered with a cloth by way of tester, upon which was a hen sitting upon eggs;—under the bed were some ducks;—pigeons harboured among the leaves of the roof;—and at the door were three great dogs.

"All the implements both of the husbandry and housewifery were hung up against the walls. What was my surprize at finding the mistress of this wretched dwelling, to be a very handsome genteel woman. Both she and her husband were of good families in France. They had come here several years since to seek their fortune; and had quitted their relations, their friends, and their country, to pass their days in this desert, where nothing is to be seen but the sea, and the frightful cliffs of the promontory of Brabant; but the air of contentment and good-nature about this young mother of a family, seemed to make every body happy who came near her. She gave suck to her youngest child, while the four others stood round her, playful and contented.

"Supper-time being come, every thing the house afforded was served up with the utmost propriety.—This meal appeared a very agreeable one to me. I could not help being struck with the sight of the pigeons fluttering about the table, the goat kids and the children at play together, and such a variety of animals in perfect agreement with this amiable family, and with each other. Their peaceful sports, the solitude of the place, the murmuring noise of the sea, all combined to present to my imagination, a picture of those times when the children of Noah, descended upon a new earth, began afresh to partake of the domestic enjoyments they had so long been strangers to.

"After supper, I was shewn to my lodging-room, which was a little hut newly built of wood, at about two hundred paces from the house. The door was not yet put up; but I closed the opening with the boards of which it was made. I laid my arms in readiness, the Maron negroes being very numerous in this part. A few years ago, about forty of them, retired to the promontory, and began to make plantations. An attempt was made to take them; but sooner than suffer this, they all threw themselves into the sea.

"September 1, the master of the house having returned home in the night, persuaded me to defer my journey till afternoon; promising to accompany me part of the way. It was no more than three short leagues to Belle-ombre, the last plantation, or house that I should find. Madame de Normand herself, prepared a remedy to apply to the wound of my poor negro. She made over the fire a kind of Samaritan's balsam, with turpentine, sugar, wine, and oil. His wound being dressed, I sent him on before with his comrade. At three o'clock, I took leave of this hospitable house, and of the amiable and excellent mistress of it. Her husband and I set out. He was a very robust man; and his arms, legs, and face were exceedingly sunburnt. He worked himself in the plantation, as well as in cutting down and clearing away trees. Nothing gave him concern, he said, but the ill health his wife brought upon herself by bringing up her children; and that she had lately added to the fatigue, by taking upon her the charge of an orphan. He told me only his grievances, for he could not but perceive how sensible I was of the happiness he enjoyed."

After quitting this hospitable family and their host, he proceeds:

"Before I had gone two hundred yards, there met me a troop of negroes armed with fusils; upon their nearer approach, I perceived them to be a party sent out by the police of the island; they stopped when they came up to me. One of them had got in the shell of a gourd, two puppies just whelped; another of them led a woman tied by the neck with a cord made of rushes; this was the booty they had taken from a camp of Maron negroes, which they had routed. They had killed one man, whose *grisgris* they shewed me,—it was a kind of talisman made like a rotary. The poor negro-woman seemed overwhelmed with grief. I asked her some questions, but she did not answer me. She carried upon her back a bag made of *vacoa*, I opened it, and was shocked beyond measure at finding in it the head of a man. The country before me seemed no longer beautiful in my eyes, but was converted to a scene of horrors, from which I fled with precipitation.

"My companions met me again as I was with some difficulty going down a declivity, towards the arm of the sea de la Savanna; it was now night, and we seated ourselves under some trees at the bottom of the bay; where we supped by the light of flambeaux.

"Our conversation turned upon the subject of the Maron negroes, for they as well as I, had met the party with the poor woman, who was carrying, perhaps, the head of her lover! M. Etienne told us, there were troops of them, of two or three hundred in number in the environs of Belle-ombre, and that they elected a chief, disobedience to whose

whose orders was punished with death. They are forbidden to take any thing from the houses in the neighbourhood, or to go to the side of the frequented rivers to seek for fish or other food. In the night they go down to the sea side and fish; and in the day-time drive the deer or stags to the interior parts of the woods, with dogs trained to great perfection for this purpose. When there is but one woman in a party, she is reserved for the chief; but if there are many, they are in common. The children that are born, are immediately killed, lest their cries should discover their retreat. The whole morning is spent in casting lots to preface the destiny of the ensuing day."

Our Voyager gives next a short account of the commerce and state of defence of this island; together with the incidents attending his return home; but we have already extended this article to a sufficient length.

ART. IV. *Philosophical Transactions. Vol. LXV. For the Year 1775. Part I. Continued from page 73.*

Among the papers of Natural History contained in this volume, the most remarkable are the tenth and eleventh; relative to an extraordinary fish, that appears to have similar properties to the torpedo, and is called the *gymnotus electricus*, or the electrical eel. —We shall insert the first of those papers, for the information and entertainment of the reader.

"*Experiments and Observations on the Gymnotus Electricus, or Electrical Eel. By Hugh Williamson, M. D. Communicated by John Walsh, Esq. F. R. S.*

"To JOHN WALSH, Esq.

London, Feb 7. 1775.

"Redde, Feb. 9, 1775. SIR, As the electrical eel has lately engaged the public attention, and yours in particular, I have taken the liberty of sending you some experiments which I made on that fish: they are the same that I had the pleasure of shewing you last winter, on my arrival from Pennsylvania. If you apprehend they may tend to cast any light on that curious part of natural history, or to gratify the curiosity of the public, be pleased to make any use of them you may think proper. Besides my own superficial acquaintance with the subject of electricity, of which I am very conscious, there are other circumstances that may help to apologize for the imperfect state in which these experiments appear. The eel being sickened by the change of climate, its owner refused to let us take it out of the water, for the purpose of making experiments, on reasonable terms; and there were many experiments which I could not make on it in the water, to my own satisfaction. While I made these experiments, the eel was kept in a large vessel, supported by pieces of dry timber, about three feet above the floor. Perhaps it may deserve notice, that a small hole being bored in the vessel in which the eel was swimming, one person provoked the eel so as to receive a shock; another person at the same time, not in contact with him, but holding his finger in the stream

that spouted from the vessel, received a shock also in that finger. From this and sundry other experiments, I am induced to believe, that the *gymnotus* has powers greatly superior to, or rather different from, those of the *torpedo*, which you have examined with so much attention. I have the honour to be, Sir, your most obedient, and very humble servant,

HUGH WILLIAMSON.

“ Philadelphia, Sept. 3, 1773.

“ Some weeks ago, a sea-faring man brought to this city a large eel, that had been caught in the province of Guiana, a little to the westward of Surinam. It had the extraordinary power of communicating a painful sensation, like that of an electrical shock, to people who touched it, and of killing its prey at a distance. As I have not heard that any other eel of this kind has ever been carried to any of our continental colonies, or that any of them have been seen in Europe, I shall take the liberty, after I have given a short description of the fish, to relate such experiments as I made, or assisted in making, in hopes of discovering by what means it produced the effects I have mentioned. The eel was three feet seven inches long, and about two inches thick near the head. On a transient view, it resembled one of our common eels both in shape and colour; but its head was flat, and its mouth wide like that of a cat-fish, without teeth. A fin, which was above two inches broad, extended along its belly, from the point of its tail to within six inches of its head. This fin was almost an inch thick where it adhered to the body; the upper part of it was muscular, but of a very different texture from the muscular part of the body; the difference was obvious to the touch, for I had no opportunity of making any observations by dissecting the subject. It was a native of fresh water, and breathed at the interval of three or four minutes, by lifting its head to the surface.

“ EXPERIMENTS.

“ 1. On touching the eel with one of my hands, I perceived such a sensation in the joints of my fingers as I received on touching a prime conductor or charged phial, when no circle was formed; or such as I have received, when a few sparks of the electric fluid have been conveyed through my fingers only. 2. On touching the eel more roughly, I perceived a similar effect in my wrist and elbow. 3. Touching the eel with an iron rod, twelve inches long, I perceived the like sensation in the joints of the thumb and fingers with which I held the metal. 4. While another person provoked the eel by touching it, I put my hand into the water at the distance of three feet, and felt such a sensation in the joints of my fingers as when I had touched the eel, but not so painful. 5. Some small fishes were thrown into the water where he was swimming; he killed them immediately, and swallowed them. 6. A cat-fish*, that was at least one inch and an half thick, was thrown into the water where the eel was swimming; he killed it also, and attempted to swallow it, but could not. 7. In order to discover whether the eel killed those fish by an emission of the same fluid with which he affected my hand when I had touched him, I put my hand into the water, at some

* The Bayre de rio of Maragrave.

distance

distance from the eel; another cat-fish was thrown into the water; the eel swam up to it, but presently turned away, without offering any violence. After some time he returned; when, seeming to view it for a few seconds, he gave it a shock, by which it instantly turned up its belly, and continued motionless; at that very instant I felt such a sensation in the joints of my fingers as in experiment 4. 8. A third cat-fish was thrown into the water, to which the eel gave such a shock, that it turned on its side, but continued to give signs of life. The eel seeming to observe this, as it was turning away, immediately returned, and struck it quite motionless. I could easily perceive that the last shock was more severe than the former. The eel never attempted to swallow any of those fish after the first, though he killed many of them; and I always observed, that when he was going to kill one, he swam directly up to it, as if he was going to bite it; that when he came up, he sometimes paused before he gave the shock, at other times he gave the shock immediately. When we removed any of those cat-fish, though apparently dead, into water in another vessel, they presently recovered. Fish that are stunned by a small electrical shock were found to recover in the same manner. 9. Touching the eel, so as to provoke it, with one hand, and at the same time holding my other hand in the water, at a small distance, a shock passed through both my arms, as in the case of the Leyden experiment. 10. I put the end of a wet stick into the water and holding it with one hand, I touched the eel with the other; a shock passed through both arms as before. 11. Taking another gentleman in company by the hand, he touched the eel, while I held one of my hands in the water; the shock passed through us both. 12. Instead of putting my hand into the water, at a distance from the eel, as in the last experiment, I touched its tail, so as not to offend it, while my assistant touched its head more roughly; we both received a severe shock. 13. Eight or ten persons, taking hands, stood in a circular form; the first in the series touched the eel, while the last put his hand into the water, at some distance from it; they all received a gentle shock. 14. The above experiment was repeated with no other variation than that the last person touched the eel's tail, while the first touched its head; they all received a severe shock. 15. Another gentleman and myself, holding the extremities of a brass chain, one of us put his hand into the water, while the other touched the eel, so as to offend it; the shock passed through us both. 16. I wrapped a silk handkerchief round my hand, and touched the eel with it, but received no shock; although another gentleman felt the shock, who, at the same time, put his hand into the water, at some distance from the eel. 17. A great variety of other experiments were made by two persons, one touching the eel near its head, the other putting his hand into the water, or touching it near the tail, forming a communication at the same time between their hands, which were out of the water, by pieces of charcoal, rods of iron or brass, a piece of dry wood, glass, silk, &c. The uniform result of all those experiments was, that whatever uses to convey the electrical fluid would also convey the fluid discharged by the eel; and *vice versa*, a brass chain, that had very many links in it, would not

convey it, unless when the shock was severe, or the chain tense. 18. One of the company being insulated on glass bottles, received several shocks from the eel; but he exhibited no marks of a *plus* state of electricity, nor would cork-balls, suspended by silken threads, give any marks of it, either when they were suspended over the eel's back, or touched by the insulated person at the instant he received the shock. 19. A person, holding a phial in one hand properly lined and coated for electrical experiments, put his hand to the tail of the fish, while an assistant, holding a short wire in one hand that communicated with the inside of the phial, grasped the fish near its head, so as to receive a severe shock in his hand and arm, but it passed no further. 20. Two pieces of brass wire, about the thickness of a crow's quill, were screwed, in opposite directions, into a frame of wood, so as to come within less than the hundredth part of an inch of contact; they were rounded at the point. I held the remote end of one of those wires, while an assistant held the other; in the mean while, one of us putting his hand into the water near the eel, the other touched it so as to receive a shock. We repeated this experiment fifteen or twenty times with different success: when the points of the wires were even screwed asunder, to the fiftieth part of an inch, the shock never passed in the circle; but when they were screwed up within the thickness of double-post paper, the shocks, such of them as were severe, would pass through us both; in which case, they doubtless leaped from the point of one wire to the other, though we were not so fortunate as to render the spark generally visible. But it should be observed, that the eel on which we made these experiments, was not easily provoked, and appeared to be in bad health. I have frequently passed my hand along its back and sides from head to tail, and have lifted part of its body above the water, without attempting to make any defence. Dr. Bancroft tells us, that such eels in Guiana have shocked his hand at the distance of some inches from the surface of the water. Perhaps fire emitted by eels lately taken, might be rendered visible.

“ From the above experimentss it appears: 1. That the Guiana eel has the power of communicating a painful sensation to animals that touch or come near it. 2. That this effect depends intirely on the will of the eel; that it has the power of giving a small shock, a severe one, or none at all, just as circumstances may require. 3. That the shock given, or the painful sensation communicated, depends not on the muscular action of the eel, since it shocks bodies in certain situations at a great distance; and since particular substances only will convey the shock, while others, equally elastic or hard, refuse to convey it. 4. That the shock must therefore depend upon some fluid, which the eel discharges from its body. 5. That as the fluid discharged by the eel affects the same parts of the human body that are affected by the electric fluid; as it excites sensations perfectly similar; as it kills or stuns animals in the same manner; as it is conveyed by the same bodies that convey the electric fluid, and refuses to be conveyed by other bodies that refuse to convey the electric fluid, it must also be the true electrical fluid; and the shock given by this eel must be the true electrical shock.”

The next paper contains a more particular description of this animal, and is communicated to the society, by means of a letter from Dr. Alexander Garden of South Carolina, to John Ellis, Esq. F. R. S.

“ The head, says Dr. Garden, is large, broad, flat, smooth, and impressed here and there with holes, as if perforated with a blunt needle, especially towards the sides, where they are more regularly ranged in a line on each side. The *rostrum* is obtuse and rounded. The upper and lower jaws are of an equal length, and the gape is large. The nostrils are two on each side; the first large, tubular, and elevated above the surface; and the others small, and level with the skin, placed immediately behind the verge of the *rostrum*, at the distance of an inch asunder. The eyes are small, flattish, and of a blueish colour, placed about three quarters of an inch behind the nostrils, and more towards the sides of the head. The whole head seems to be well supported; but whether with bones or cartilages, I could not learn. The body is large, thick, and roundish, for a considerable distance from the head, and then gradually grows smaller, but at the same time deeper, or becomes of an *acinaciform* shape, to the point of the tail, which is rather blunt. There are many light-coloured spots on the back and sides of the body, placed at considerable distances in irregular lines, but more numerous and distinct towards the tail. When the fish was swimming, it measured six inches in depth near the middle, from the upper part of the back to the lower edge of the fin, and it could not be more than two inches broad on the back at that place. The whole body, from about four inches below the head, seems to be clearly distinguished into four different longitudinal parts or divisions. The upper part or back is roundish, of a dark colour, and separated from the other parts on each side by the *lateral lines*; which, taking their rise at the base of the head, just above the pectoral fins, run down the sides, gradually converging, as the fish grows smaller, to the tail, and make so visible a depression or furrow in their course, as to distinguish this from the second part or division, which may be properly called the body, or at least, appears to be the strong muscular part of the fish. This second division is of a lighter and more clear blueish colour than the upper or back part, and seems to swell out somewhat on each side, from the depression of the lateral lines; but, towards the lower or under part, is again contracted, or sharpened into the third part, or *carina*. This *carina*, or keel, is very distinguishable from the other two divisions, by its thinness, its apparent laxness, and by the reticulated skin of a more grey and light colour, with which it is covered. When the animal swims gently in pretty deep water, the rhomboidal reticulations of the skin of this *carina* are very discernible; but when the water is shallow, or the depth of the *carina* is contracted, these reticulations appear like many irregular longitudinal *plicæ*. The *carina* begins about six or seven inches below the base of the head, and gradually widening or deepening as it goes along, reaches down to the tail, where it is thinnest. It seems to be of a strong muscular nature. Where it first takes its rise from the body of the fish, it seems to be about one inch or one inch and an half thick, and is gradually sharpened

sharpened to a thin edge, where the fourth and last part is situated; *videlicet*, a long, deep, soft, wavy fin, which takes its rise about three or four inches at most below the head, and runs down along the sharp edge of the *carina* to the extremity of the tail. Where it first rises it is not deep, but gradually deepens or widens as it approaches to the tail. It is of a very pliable soft consistence, and seems rather longer than the body. The situation of the *anus* in this fish is very singular, being placed underneath, and being about an inch more forward than the pectoral fins, and consequently considerably nearer the *rostrum*. It is a pretty long *rima* in appearance; but the aperture must be very small, as the formed excrements are only about the size of a quill of a common dunghill fowl. There are two pectoral (if I may call them so) fins, placed one on each side, just behind the head, over the *foramina spiratoria*, which are small, and generally covered with a lax skin, situated in the *axillæ* of these fins. These fins are small for the size of the fish, being scarcely an inch in length, of a very thin, delicate consistence, and orbicular shape. They seem to be chiefly useful in supporting and raising the head of the fish when he wants to breathe, which he does every four or five minutes, by raising his mouth out of the water. This shews that he has lungs and is amphibious, and the *foramina spiratoria* seem to indicate his having *branchiæ* likewise; but this I only offer as a conjecture, not being certain of the fact. I must now mention the appearances of a number of small cross bands, annular divisions, or rather *rugæ* of the skin of the body. They reach across the body down to the base of the *carina* on each side; but those that cross the back seem to terminate at the lateral lines, where new rings take their rise, not exactly in the same line, and run down to the *carina*. This gives the fish somewhat of a worm-like appearance; and indeed it seems to have some of the properties of this tribe, for it has a power of lengthening or shortening its body to a certain degree, for its own conveniency, or agreeable to its own inclination. I have seen this specimen, which I have measured three feet eight inches, shorten himself to three feet two inches; but besides this power of lengthening or shortening his body, he can swim forwards or backwards with apparently equal ease to himself, which is another property of the vermicular tribe. When he swims forward, the undulation or wavy motion of the fin and *carina* begin from the upper part, and move downwards; but when he swims backwards, and the tail goes foremost, the undulations of the fin begin at the extremity of the tail or fin, and proceed in succession from that backwards to the upper part of the body; in either case he swims equally swift. Every now and then the fish lays himself on one side, as it were, to rest himself, and then the four several divisions of his body abovementioned are very distinctly seen; *videlicet*, the vermiform appearance of the two upper divisions; the retiform appearance of the *carina*; and the last, or dark-coloured fin, whose rays seem to be exceedingly soft and flexible, and entirely at the command of the strong muscular *carina*. When he is taken out of the water, and laid on his belly, the *carina* and fin lie to one side, in the same manner as the ventral fin of the *Tetrapdon* does, when he creeps on the ground."

On these papers we shall only observe, and that chiefly in respect to the first, that we could wish our electricians, in giving a relation of their experiments, would rather speak of the phenomena, they observe, as *effects*, than as *causes*; the inferences they draw from the premises not being always so strictly philosophical as the ingenuity of the investigation and the curiosity of the subject deserve. Thus the author of the above paper says that the shock, given by the fish described, must depend upon some fluid, which the eel discharges from the body; and not on the action of its muscles: and in general, experimentalists impute the electrical phenomena to the passage or discharge of a certain fluid or effluvia. But for this they have neither mechanical nor physical proof. The electric influence and action are most probably propagated by the vibration of the component parts of bodies, and not by means of any kind of fluid, passing with such amazing swiftness through the pores of such bodies: and, though in this particular case the apparent effect cannot be supposed to follow the common exertion of that muscular force, which disposes the limbs or parts of the body to local motion, it may well be supposed to follow an exertion of the animal spirits, that operate on the smallest muscles or nerves that compose the very substance of the body.

To be concluded in our next; in which we shall give an account, with the figure, of a curious musical instrument, brought by Captain Fourneaux from the Isle of Amsterdam, in the South Sea.

ART. V. *Memoirs of Guy Joli, private Secretary to Cardinal de Retz; Claude Joli, Canon of Notre-Dame; and the Dutchess of Nemours. Translated from the Original by Edward Taylor.* 12mo. 3 vol. 9s. Davies.

These several histories, says the translator, form a supplement to, and an illustration of, the *Memoirs of Cardinal de Retz*; of which, it is observed in the preface, they ought not to be considered as a repetition, notwithstanding the matters related in both seem, at first view, to be nearly similar. There are in these memoirs, says he, a considerable number of new incidents and circumstances, which are either totally different or are more explicitly recounted, than in the Cardinal's memoirs. Add to this, that M. Joli goes much farther, and gives an account of the transactions of several successive years, of which no mention whatever is made in the memoirs of his eminency. These additions may even be asserted to form the most curious part of the work; because the private life, personal qualities of Cardinal de Retz, are there laid open, and exhibited in the clearest light. We wish we could to this add, that the pen of M. Joli, or that of his translator, had been capable of giving

the public a narrative equally spirited and entertaining. In the relation of matters of fact, and description of scenes and characters of different nations and distant times, there is required something more in the historian to interest the reader, than mere fidelity. It is indeed not ill observed, that

“ The publick transactions of Cardinal de Retz’s life have been of so important a nature, that we naturally wish to be made acquainted with the private motives by which he was actuated ; and, next to an explicit detail of these motives, nothing, perhaps, can give us greater satisfaction, than a circumstantial account of his domestic life. Indeed, the behaviour of all such persons as have distinguished themselves in the world in any eminent degree, particularly statesmen, at those times when, it may be supposed, they appeared in their own real characters, in their families, and amongst their friends, has ever been deemed matter of the most agreeable entertainment ; witness the pleasure with which we read the familiar recitals of the plain, but wise and judicious Plutarch.”

Now nobody, we are told, was better qualified to undertake this task, of depicting the private life and manners of Cardinal de Retz, as well as of discovering to us the true motives of his public actions, than M. Guy Joli, author of the memoirs contained in the two first volumes of this publication ; the Cardinal having placed an unlimited confidence in his abilities and fidelity, and entrusted him with the management of his most important concerns.

The memoir of M. Claude Joli, at the beginning of the third volume, appears to be only an extract from a larger work still in manuscript : and that of the Dutcheſs of Nemours an exposition chiefly of the secret motives that influenced the conduct of the principal *Frondeurs* ; an honorary term of distinction * bestowed

* This term, of *Frondeur* (a slinger), took its rise from the following incident :— the shop-boys, and other young people, frequently assembled, in different parts of the city, and amused themselves with slinging stones at each other, in spite of all the attempts of the officers of justice to prevent them. This circumstance the Sieur Bachaumont *, a counsellor of the parliament, and son of the president Le Coigneux, jestingly applied one day, to the Duke of Orleans going to the parliament, as he often did at that time, purposely to restrain the impetuosity of some of the members, who were accustomed to deliver their sentiments with too much freedom ; in which his Highness generally succeeded, so long as he continued present amongst them, but, in his absence, the assembly frequently resumed the consideration of the former day’s transactions, and their decisions thereon often proved very unsatisfactory to the court : upon which the Sieur Bachaumont observed, that the court was likely to succeed no better in its attempts to restrain the parliament, than the officers of justice had in theirs to suppress the disorderly conduct of the (slingers) *Frondeurs* : so that, from this time, the above title was given, at first, to all those members in general who expressed their sentiments freely, and, afterwards to those only who acted in opposition to the Cardinal ; and it obtained so general an use at last, that cloths, ribbons, laces, swords, and all other kinds of merchandize, even bread itself, could none of them be good, unless they were *à la fronde*, and there was no term more expressive, to denote an honest man, than that of “ a good *Frondeur*.”

* He was jointly engaged, with M. La Chapelle, in that much-esteemed work, entitled, “ La Chapelle and Bachaumont’s Voyages.”

on the opponents to Cardinal Mazarin, who, on the other hand, were opprobriously stiled *Mazarins*; even the carmen whipping their horses in the streets calling them *bougres de Mazarins*. Under the ministry of this cardinal, it appears that, the whole City of Paris was divided and ranged under one or other of these appellations; whence arose, says our Author, the most virulent domestic dissention; the father being set at variance with the son, the husband with the wife, and the brother with the sister. The fury, indeed, to which these party distinctions at length arose, set not only all Paris, but the whole kingdom into a flame. Were we to judge, says the Dutcheff of Nemours, by the subsequent peaceful and triumphant state of France, and from the absolute power with which it has been since governed, we might easily be led to conclude it must ever have been subjected to the like legal authority; as it is with difficulty that we persuade ourselves that it could, at any time have been reduced to the situation, in which it was seen during the regency of Ann of Austria, the mother to Louis XIV. As the transactions of those troublesome times, however, are to be met with in most of the histories of France, we shall pass over the account given of them by M. Guy Joli, to give an extract from the manuscript of Claude Joli, containing an account of Cardinal De Retz's extraordinary arrest, imprisonment, and escape from the Castle of Nantes.

"On the evening on which Cardinal de Retz was taken into custody, he came alone to the *Palais Royal*, (whither he had frequently resorted, in disguise) and was conducted from thence to the castle of Vincennes: this event happened in the month of December 1652. M. Joli, who had given him previous intimation of the design which had been formed against him in the council, excused himself from accompanying him upon the occasion, telling him that, if he was determined thus to rush upon his ruin, he might act as he pleased, but that, for his part, he would not involve himself in that fate which must inevitably attend such great imprudence. To this resolution M. Joli was induced by a persuasion that the court had not forgotten his conduct in the year 1648, when the Proprietors of the fund of the Hotel de Ville appointed him one of their syndics, nor the sincere attachment which himself and his family had always manifested to the Cardinal, several of whom were afterwards exiled, in consequence of the Cardinal's escape from the castle of Nantes, in 1654, and of the subsequent transactions in the church and diocese of Paris.

"The customary guard of the castle was now considerably augmented by a number of men, which were draughted from the first company of the King's body-guards, commanded by the Marquis de Noailles, who was the only person amongst the many to whom it was offered, that could be prevailed on to accept of the post, in prejudice of the Marquis de Chardenier, whom he succeeded in it, and to whom he never reimbursed the money which it had originally cost him.

him: Cardinal Mazarin, to whom he was much attached, having abetted him in this act of injustice towards a gentleman of the noble house of Rochefoucault, and nephew to the Cardinal of that name.

“ Claude du Flos, who possessed an estate called Davanton, in Poitou, and was one of the grand exempts of the abovementioned company of the guards, took every imaginable precaution, to prevent any communication between Cardinal de Retz and his friends. This precaution was carried so far, that the soldiers, who were stationed about the apartment in which his eminency was confined, were never suffered to quit their post, not even for the purpose of going to mass, which was frequently performed by the Cardinal himself, and, sometimes, by one of the canons of the chapel of Vincennes, to which his eminency, after his escape from prison, presented the calice, the candlesticks, and all the other vessels, &c. which he had caused to be made, for the celebration of that solemnity. This vigilance, however, did not produce the desired effect, as the Cardinal received constant information of every thing which passed, in which he was concerned. It has never appeared whether his eminency was most indebted to the avarice or compassion of some of his guards for this indulgence. As the death of his uncle was an event which would naturally produce a considerable alteration in his affairs, with respect to the great increase of power he would thereby acquire in the diocese of Paris, where it was imagined that the clergy, both secular and regular, and the people would highly resent the injury done to the church and religion, by the imprisonment of him whom God had given them for their pastor—for these reasons, his friends took proper care to inform him of certain signals which they proposed to make, in order to announce to him that event whenever it should happen. One of these signals was to be made by ringing certain bells, in the steeple of the church of *Notre-Dame*, in an unusual manner; and another by causing the clock, in the chapel of the castle of St. Vincennes, to strike the same hour twice successively. It has also been reported, that the priest who performed mass before him contrived to give him intimation of the above event, by raising his voice higher than ordinary, when he repeated the canon of the mass, and naming him by the title of, *Jobannes Franciscus Paulus, Antistes noster*; the name of Paul distinguishing him from his uncle.

“ John Francis de Gondy, uncle of Cardinal de Retz, and the first Archbishop of Paris, died during the night of the 21st of March, 1654. Very early in the morning of the next day, a person named Peter le Beure, being previously furnished with the proper powers from the Cardinal, repaired to the cathedral of Paris, and took possession of the see in his eminency's name and authority; after which he was installed in the archiepiscopal chair, with all the customary solemnities, and a *Te Deum* was sung, accompanied by the chimes of the cathedral. This ceremony was performed in the presence of the deans, canons, and the other orders of clergy of the diocese, who were assembled on the occasion. The instruments by which Le Beure was empowered to take possession, were registered in due form, in the registry of the diocese; as were also those by which the Cardinal had constituted

constituted and appointed Messrs. l'Avocat and Chevalier his vicars-general, and M. Porcher, a doctor of the Sorbonne, president of the archiepiscopal court.

" All the above instruments had been carried to the castle of Vincennes by Roger, the notary to the holy see, who found means to introduce himself into the Cardinal's apartment, in the disguise of a tapestry-maker's servant, carrying several pieces of tapestry. By this stratagem, he gave the Cardinal an opportunity of signing the writings he had brought with him, after which he retired, without being once suspected by his eminency's guards. This transaction is recorded in a manuscript book, in the cathedral of Paris, which contains, amongst other articles, a list of all those canons who had been promoted to the episcopal dignity and to the cardinalship. The author speaks of Cardinal de Retz in the following terms.

" From this time, he was recognized as Archbishop of Paris, not only throughout his own diocese, but also by all the clergy of the kingdom. The priests mentioned his name in the public service of the church, and recommended him, under the above title, to the prayers of the people, in their sermons : both the clergy and people acknowledged the authority of his vicars-general, who publickly and peaceably exercised their functions, without any interruption from the court ; being solely restrained from making any new regulations, without first communicating them to the council. Although the court thus, both openly and privately, admitted the Cardinal's claim, and the authority of those persons to whom he had delegated his power, yet it was determined not to suffer him to keep possession of the see : and, as it was judged that the people would highly resent a further continuance of his imprisonment, every engine was set in motion, to induce him to resign his pretensions ; on which terms, it was proposed to grant him his liberty, so soon as the Pope should have ratified his resignation, and should have appointed his successor. With this view the Nuncio Bagny was ordered to visit the Cardinal, at Vincennes, under pretence of having received instructions to wait on him from the Pope, but, in fact, to sound him on the subject of the proposed resignation, to which he appeared to be greatly disinclined. At the different times at which the Nuncio waited on his eminency, he always found him in company with the Count de Brienne and M. Le Tellier, one of the secretaries of state, who came to him with proposals from the court. For some time the Cardinal remained inflexible : but, at length, being wearied out by the rigours of an imprisonment of sixteen months duration, and hoping that, by a compliance, he should obtain a mitigation of his sufferings, he yielded to the proposals which had been made to him, and formally renounced his claim to the archbishoprick, in the presence of two secretaries of state, the Count de Noailles, who commanded the King's body-guards, and the President de Bellievre. The last mentioned person was greatly surprized, on entering the castle, to learn from Davanton that his eminency had declared his willingness to resign the see, and that he (Davanton) had been witness to certain reciprocal engagements which had been entered into on the occasion ; the particulars of which the Cardinal studiously avoided revealing ; in

a letter

a letter which he wrote expressly on the subject, after his escape from the castle of Nantes. Thus the public remained totally ignorant of the nature both of the above-mentioned engagements, and also of those stipulations which his eminency made, for himself and his friends, at the time when he resigned his pretensions in form. The silence of the court on this occasion arose from a conviction that the resignation which had been thus obtained from the Cardinal was altogether invalid, and that the Pope would never ratify it, through an apprehension lest other secular Princes should, from thence, conceive a notion that they were authorized to divest a bishop of his see at their pleasure.

“ The only consequence which resulted to the Cardinal from this resignation, was a change in the place of his imprisonment, having been conducted by Davanton from Vincennes to the castle of Nantes, and delivered into the custody of the Marshal de la Meilleraye. The court had promised that upon his removal thither, he should be waited on by his own servants, and that his relations and friends should be permitted to visit him, but, in spite of these promises, he now found himself as closely confined as before.

“ It is here to be observed, that, during the whole time of the Cardinals imprisonment, both at Vincennes and at Nantes, comprizing a period of near twenty months, the court had never laid any crime to his charge, and that no judicial process had been instituted against him till after his escape from the castle of Nantes; which enterprize was executed in the following manner.

The Abbé Rousseau, a man of great strength and vigour, having procured cords for the purpose, let his eminency down, at noon-day, from the terrace of the castle, into a ditch which runs at the bottom of the wall, near the river; during which time the centinels who guarded his eminency were engaged in drinking a bottle of wine, which had been designedly given them by one of the Cardinal's servants. The more effectually to deceive the centinels, Rousseau spread the Cardinal's outer garment, together with his red cap, on a bench which his eminency made use of in performing his devotions, that, seeing his garments at a distance, they might be led to imagine, that he was then at prayers, as his valets had told them also, in order to prevent their approaching the spot.

“ One of the Marshal de la Meilleraye's pages, who was bathing at that instant in the river, perceiving a person coming down, by a cord, into the ditch, left the water with all haste, crying out, “ Cardinal de Retz is attempting to make his escape!” but the sailors and others, who were on the shore, paid no attention to what he said, being fully employed in assisting a friar who was very near drowning.

“ His eminency was drawn out of the ditch by some persons whom the Duke de Brissac had hired for the purpose, and was immediately mounted on horseback. But he had scarcely gone two hundred paces before, in turning the corner of one of the streets in the suburb, his horse falling, he was thrown off, and dislocated his shoulder. The persons who escorted him found it very difficult to persuade him to suffer himself to be remounted, although the Marshal de la Meilleraye's guards were then in sight,

“ All

"All the necessary dispositions had been made for conducting him to Paris, where it was proposed that he should take possession of the archiepiscopal palace, or, in case that should not be judged a secure asylum, that he should secrete himself in the steeple of the cathedral.

"But the above accident totally disconcerted all the measures which his friends had taken, and obliged himself and his attendants to fly for refuge to a place near Beaupreau, belonging to the Duke of Brissac, brother-in-law of the Duke de Retz, the Cardinal's brother.

"Cardinal de Retz thus made his escape from the castle of Nantes on the 8th of August, 1654, at which time the court and Cardinal Mazarin were employed in raising the siege of Arras, on the frontiers of Picardy, which was then invested by the Prince of Condé."

From this specimen of the work, our readers will form no very high idea of the present version. Indeed the translation, on the whole, is but indifferently executed. The French idiom is in general too closely adhered to, the sense sometimes mistaken, and the style low and inelegant*.—As to the political sentiments interspersed throughout these volumes, they are for the most part such as tend to the depression of public spirit and the propagation of passive obedience and non-resistance among the populace. Of these a simple specimen to justify our remark, will of course suffice.

"The animosity which these persons entertained against the King's ministers must, certainly, have prevented their reflecting, that it was God who had appointed this Prince to reign over them, and that, having been destined, by that supreme power, to give law to Europe, he was accountable to no one else for his conduct."

It is to the *influence of the Star*, also, which presided at the birth of this prince, that the same writer attributes his success in subduing the numerous factions, which had sprung up, under the people's hatred to Cardinal Mazarin, to disturb the beginning of his reign. But as we believe neither in the divine right of princes to do wrong, nor in the influence of the Stars on their success in enslaving their subjects, we here dismiss the Memoirs of the Messrs. Joli and the Dutcheys of Nemours.

ART. VI. *Description des Royaumes D'Angleterre et D'Escoffe.*

Composé par Estienne Perlin. Par. 1558. Histoire de L'Entree de La Reine Mere dans la Grande Bretagne. Par P. De La Serre. Par. 1639. Illustrated with Cuts and English Notes. 4to. 5s. Payne.

The two pieces, here offered to the public, contain the idea, which some of our neighbours formed of us in the two last cen-

* To instance only one or two passages, Vol. III. page 264. "The whole Grève was filled with persons, who appeared to be no other than the populace; but, by their subsequent conduct, they plainly proved that they were *nothing less than what they appeared to be*;" meaning they were very far from being what they appeared to be. Again, Vol. I. page 19. "This man had the command of the city guard in the quarter where he lived, called the *Chevalier de Guer*." But this term is that of his office and not of the quarter of the town in which he lived.

tuties. The physician, in the sixteenth century, thinks he cannot set us in too contemptible a light, and with the true vanity of his nation, delivers into the hand of his master, not only this little island, but the whole world. The historiographer, in the seventeenth, flatters us a little more, but his picture of us is only a back-ground to set off his mistress; who, the victim of her own *fierté*, seeks among us a momentary protection in the arms of her son-in-law.

Perhaps we should forgive the prejudices of both writers for the sake of the anecdotes they transmit to us. The one brings us acquainted with some *historical* particulars, the other has transmitted to us several interesting *topographical* ones. The anecdotes of the reigns of Edward VI. and Mary, and the elevations of old London, and some other places, must atone for the *grossièreté* of Perlin and La Serre*.

To this purpose the Editor, in an entertaining preface; in which, among a number of ingenious historical and philological observations†, he gives an abstract of a little Italian piece in-

* Of the first of these writers, the Editor remarks, that he knows no more than what is to be learned from his book; that he studied in the University of Paris, and was an ecclesiastic, having composed a Latin work in 'a lofty style, and with unparalleled industry,' on the human body, and the disorders incident to it, dedicated to Henry II. who gave him licence to publish it. In an old catalogue of T. Osborne's, 1758, I find, says he, "Perlinus de variis morborum generibus, Par. 1558," octavo. The present tract was first printed at Paris 1558, 12mo. and the only copy I ever saw was purchased, at a high price, at Mr. Weil's sale, by John Martin, Esq. of Ham Court Worcesterhire, who permitted me to transcribe and re-publish it. It had formerly belonged to Stephen Baluze, afterwards, 1738, to the industrious Mr. Oldys, who had written in the margin English contents, some of the right names, and the note x, p. 21.

† Perlin's book, says our Editor, is another instance of the difficulty of expressing the same sounds in different languages. We can hardly forbear holding up the French to ridicule for corrupting our proper names. To those adduced by the editor of Hentzner, I might subjoin from Monconys, a list of names of *things and places*, which, if found alone, might defy the united efforts of all the glossographers, from Hesychius to Du Cange: † *Boats, oars, scullers, yachts, Arundels, Greenwich, Long-acre, I Paris, Kew-forest, Lillington-fish, Gresham, Norfolk, Ellor, Smith-fish, Ogierken, mildred Dolis*. But the French are not singular in this *degrity of ignorance*. We find as extraordinary perversions of English proper names in Hentzner and the Italian above cited. The translator of the former has set his travesties to rights. As neither his nor any edition of the Latin is common, I shall here present to my reader some of the most striking, in their native simplicity:

Flower-vale, Flimwold.

Tumbri, Tunbridge.

Bridewell, Bridewell.

‡ I shall domus a futor quodam ædificata, &c. This answers to *Leadenhall*, which was built as a granary, 1419, by Simon Eyre upholster and draper, rebuilt 1443, by John Hatherley ironmonger and mayor; and converted to a market soon after. Stowe says nothing of a *shoemaker*, whom the translator of Hentzner has degraded to a *cobler*.

† Boats, oars, scullers, yachts; Arundel-house, Greenwich, Long Acre, Hyde-park, Queen-street, Lincoln's-inn-fields, Gray's-inn, Moorfields, Holborn, Smith-field, Hosier-lane, lord Hollis. Some of these are corrected in the 12mo. edition in 4 vols.

Gresham,

titled, "Historia delle cose occorse nel regno d'Inghilterra in materia del Duca di Notomberlan dopo la morte di Odvardo VI." printed at Venice, in 1558, the same year with Perlin's book; taking in the same period and agreeing in many respects with Bishop Godwin's account of Edward's reign. He introduces also a picture of English good-living by one of Perlin's contemporaries, as a vindication of our ancestors on this head, and a comment on Perlin's sketch of the venerable Lord Warden's house-keeping. Our readers will probably find some entertainment in the perusal of this description.

"In number of dishes and change of meat the nobilitie of England (whose cooks are for the most part *muscall beaded Frenchmen*) do most exceed, sith there is no daie in manner that passeth over their heads, wherein they have not onelie beefe, mutton, veale, lambe, kid, pork, conie, capon, pig, or so manie of these as the season yeeldeth; but also some portion of the red or fallowe deer, beside great varietie of fish and wild foule, and thereto sundrie other delicacies; wherein the sweet hand of the sea-faring Portingale is not wanting.—But as large feeding is not seen in their guests, no more is it in their own persons; for sith they have dailie much resort unto their tables (and many times unlookt for), and thereto retaine great numbers of servants, it is verie requisit and expedient for them to be somewhat plentiful in this behalfe. The chiefe part likewise of their dailie provision is brought in before them commonlie in silver vessell, if they be in the degree of barons, bishops, and upwards, and placed on their tables; whereof when they have taken what it pleaseth them, the rest is reserved and afterward sent down to their serving men and waiters, who feed thereon in like sort with convenient moderation, their reversion also being bestowed upon the poore, which lie ready at their gate in great numbers to receive the same. This is spoken of the principall tables whereat the nobleman, his ladie, and guests are accustomed to sit; beside which, they have a certain or-

Gresin, Lycosfin, Gray's-ianu, and Lincoln's-ianu.

Rattlewv, Ratcliffe.

Hatzdan, Hodsdon.

Bochritsch, Puckeridge.

Botton, Potton.

Obern, Wooburne.

Leitten, Leighton.

Elberg, Ailesbury.

Wetleff, Wheatley.

Wellengdorff, Wallingford.

Neuwelme, Ewelme.

Nittelbett, Nettlebed.

To the misnomers of the Italian already noticed, I shall just add *Huisset* for *Wist*, *Serasburi*, *Shrewsbury*, *Cistre*, *Chichester*, and the list of the lords who went to meet Philip at *Autona* [Southampton], milord Paggetto, Conte di Rottolante, milord Privisel, conte di Rondel, milord *Ponguater*, il gran tesoriero, milord Stranger, milord Matraverio, milord Vestint.

Learn hence ye modern etymologists how ye deduce the Egyptians from the Chinese, or the Patagonians from the Welsh, on the strength of sounds.

† See a different list in Hollinshed, p. 1118.

dinarie allowance daillie appointed for their hals, where the chiefe officers and houthold servautes (for all are not permitted by custom to wait upon their master), and with them such inferior guests do feed as are not of calling to associate with the nobleman himself; so that besides these aforementioned which are called to the principall table, there are commonly forty or threescore persons sed in those hals, to the great relief of such poor sutors and strangers also as oft be partakers thereof, and otherwise like to dine hardlie. As for drinke; it is usuallie filled in pots, gobbelets, jugs, bols of silver in noblemens houses, also in fine Venice glasses of all formes, and for want of these elsewhere in pots of earth, of sundry colours and moulds, whereof manie are garnished with silver, or at the least-wise in pewter; all which notwithstanding are seldom set on the table; but each one, as necessitie urgeth, calleth for a cup of drinke as him listeth to have; so that when he hath tasted of it, he delivered the cup againe to some one of the standers-by; who making it cleane, by pouring out the drinke that remaineth, restored it. By this devise much idle tippling is furthermore cut off, for if the full pots should continually stande at the elbow, or near the trencher, diverse would alwaies be dealing with them; whereas now they drink seldom, and only when necessitie urgeth, and so avoid the note of great drinking, or often troubling the servitours with filling of their bols. Nevertheless, in the noblemens hals this order is not used, neither in any man's house commonlie under the degree of a knight, or esquire of great revenues. The gentlemen and merchants keepe much about one rate, and each of them contenteth himself with four, five or six dishes when they have but small resort; and peradventure, but one, or two, or three at the most, when they have strangers to accompany them at their tables. And yet their servants have their ordinarie diet assigned, besides such as is left at their masters boordes, and not appointed to be brought thither the second time; which, nevertheless, is often seen, generallie in venison, lambe, or some especiall dish, whereon the merchantman himself liketh to feed when it is cold; or, peradventure, for sundrie causes incident to the feeder, is better so than if it were warm or hot. To be short, at such time as the merchant do make their ordinarie or voluntarie feastes, it is a world to see what great provision is made of all manner of delicat meats, from everie quarter of the cuntry; wherein, beside that they are often comparable herein to the nobilitie of the land, they will seldom regard anie thing that the butcher usually killeth; but reject the same as not worthie to come in place. In such cases also gellisses of all colours, mixed with a varietie in the representation, of sundrie flowers, herbes, beasts, fish, foules, and fruits, and thereunto marchpaine wrought with no small curiositie, tartes of diverse hewes and sundrie denominations, conserves of old fruits forren and home-bred, suckets, codinaces, marmilats, marchpaine, sugar-bread, ginger-bread, florentines, wild-foule, venison of all sorts, and sundrie outlandish confection, altogether seasoned with sugar, doo generallie beare the swaye, besides infinit devises of our own, not possible for me to remember.—And all estates do exceed herein, I mean for strangenesse and number of costlie dishes, so these forget not to use

use the like excesse in wine, insomuch as there is no kind to be had (neither any where more store of all sorts than in England;—but yearly to the proportion of 20,000 or 30,000 tun, or upwards, notwithstanding the dailie restraints of the same brought over unto us), whereof at great meetings there is not some store to be had. Neither do I mean of small wines onlie, as claret, white, red, French, &c. which answer to about fifty-six sorts, according to the number of regions from whence they came; but also of the thirty kinds of Italian, Grecian, Spanish, Canarian, &c. whereof *Pervage*, *Catepument*, *Raspis*, *Muscadell*, *Romnie*, *Rastard Tire*, *Ojeie*, *Caprite*, *Clareie*, and *Malmesie*, are not the least of all accounted of, because of their strength and value. For, as I have said in meat, so the stronger the wine is the more it is desired.—Furthermore, when these have had their course which nature yeeldeth, sundrie sorts of artificiall stuffe, as yprocas and wormewood wine, must in like manner succeed in their turnes, beside stale ale and strong beer, which neverthelesse beare the greatest brunt in drinking, and are of so many sorts and ages as it pleaseth the bruer to make them. The beere that is used at poble mens tables in their fixed and standing house is commonlie of a year old, or peradventure of two years tuning, or more; but this is not general. It is also brued in March, and therefore called March beer: but for the household it is usually not under a moneths age, each one coveting to have the same stale as he may, so that it be not sowre, and his bread new as is possible, so that it be not hot. The artificer and husbandman make greatest account of such meat as they soonest come by, and have it quickliest ready, except it be in London when the companies of every trade doo meet on their quarter-day, at which time they be nothing inferior to the nobilitie. Their food also consisteth principally in beefe and such meat as the butcher selleth, whereof he findeth great store in the markets adjoining; beside soufe, brawne, bacon, fruit, pies of fruit, fowles of sundrie sort, cheefe, butter, eggs, &c. as the other wanteth it not at home by his own provision, which is at the best hand, and commonlie least charge. In feasting also, this latter sort, I mean the husbandmen, do exceed after their manner, especially at bridales, purifications of women, and such od meetings, where it is incredible to tell what meat is consumed and spent, ech one brings such a dish, or so manie with him, as his wife and he doo consult upon, but alwaies with this consideration, that the lesse friend shall have the better provision. This also is commonlie seen at these bankets, that the good man of the house is not charged with any thing saving bread, drink, sause, house-foome, and fire. But the artificers in cities and good townes doo deale far otherwise; for albeit that some of them doo suffer their jawes to go off before their claws, and diverse of them by making good cheere doo hinder themselves and other men: yet the wiser sort can handle the matter well enough in these junkettings, and therefore their frugalitie deserveth commendation.

“*Heretofore* there hath been more time spent in eating and drinking than commonlie is in these daies; for whereas as of old we had breakfasts in the forenoone, beverages, or nuntions after dinner, and thereto reare suppers generallie when it was time to go to rest:—

Now these ad repasts, thanked be God, are verie well left; and ech one (except here and there some young hungrie stomach that cannot fast till dinner time) contenteth himself with dinner and supper onlie*." Harrison adds, that "the nobilitie, gentie, and students, ordinarilie go to dinner at eleven before noon, and to supper at five, or between five and six in the afternoon. The merchants dine and sup feldom before twelve at noon, and six at night, especialie in London. The husbandmen dine also at high noon as they call it, and sup at seven or eight: but out of the tearme, in our universities, the scholers dine at tent."

Nothing is so common as complaints against the consumption and waste of viands in modern times; on comparison, however, we find those complaints as ill-founded now as they were some centuries ago. It is true the time of meals, and quality of our aliment, especially in the metropolis, are considerably changed; but this is all; many of our provincial ancestors having been as great gutlers as any turtle-eating alderman in London. But a more striking instance of the futility of preferring past times to the present, and a proof of the greater humanity of modern manners, presents itself in a note, which our Editor cites from Eden's principles of Penal Law; in which, on the authority of Hollinshed, he observes that in the reign of Henry VIII. no less than 72,000 criminals were executed in England; which, upon an average, is nearly equal to six a day, Sundays included; whereas the annual number at present, though still too many, is estimated at 100.—The traicts of Perlin and La Serre are here printed in old French, embellished with cuts and illustrated with English notes; affording on the whole, much amusement to the antiquary and to persons curious in the particulars of English History.

ART. VII. *An Essay on the Original Genius and Writings of Homer, &c. By the late Robert Wood, Esq. Continued from Page 24.*

The learned and ingenious author of the Enquiry into the Life and Writings of Homer†, published about five and twenty years ago, having, with many others, taken great pains to trace the mysteries, supposed to be concealed under an allegorical veil in the compositions of this bard; Mr. Wood endeavours to throw this veil aside, or rather to prove it existed only in the critic's imagination. The author of the Enquiry imputes Homer's great knowledge, in such mysteries, to his Egyptian education: but Mr. Wood conceives that the high compliments, which have been so long paid to the knowledge and wisdom of the antient Egyptians, have not been so well founded as is generally imagined.

* Harrison's Deser. of Brit. p. 170

† Ib. p. 166.

‡ Dr. Blackwell.

“ It

“ It would be difficult, says he, to form a judgment of their literary merit, without a specimen of their performance in that way: and I do not find that antiquity has transmitted to us even their pretensions to excellence in composition. I must observe, that, though Egypt produced the Papyrus, its use to letters was a Greek discovery. Their hieroglyphics indeed have been long admired as the repository of much wisdom and knowledge; though there seems great reason to think, that they were the production of an infant state of society, not yet acquainted with alphabetical * writing. And they have been preserved by means of circumstances, which were peculiar to Egypt. For this country had the driest atmosphere, and the most durable materials. Hence these memorials have been preserved, while monuments of the same early stage of knowledge have perished in other countries.

“ Architecture, sculpture, and painting, seem to owe little to Egypt. If the temple of Theseus stands to this day at Athens an undoubted proof of the great perfection of Greek arts, as early as the battle of Marathon: in a climate so favourable to buildings as that of Egypt, where there are still considerable remains to be seen of pyramids of such perishable materials as unburnt bricks, some fragments surely would have been preserved to justify their pretensions. But though we are apt to trace every thing back to Egypt, I believe, in those arts the Greeks are entirely original, and took their ideas from nature alone: and it appears in sculpture, that the Egyptians stuck to their own stiff dry manner, even after they were acquainted with the perfect models of the Greek artists.

“ Egypt has, no doubt, produced the most stupendous and amazing, but I must add, the most absurd and unmeaning public works, to be seen in any country: I mean pyramids, obelisks, labyrinths, artificial lakes, which are without art, elegance, or public utility. Though jealous of strangers, they took little pains to fortify their frontier: and seem to have placed their security more in hiding, than defending, themselves. And though well situated for commerce, they neglected a good harbour, of which the Greeks shewed the value and importance, as soon as they got possession of this country.

“ When the Greeks first applied to the study of nature, and travelled to Egypt (supposed to have been then the school of science) for instruction, we might reasonably expect some favourable accounts of them. But, besides, that what we are told of these early travellers is obscure, and suspicious, all we can collect from them does not raise our ideas of Egyptian knowledge. If Pythagoras sacrificed a hecatomb upon finding out the 47th proposition of the first book of Euclid, and Thales an ox on having discovered how to inscribe a rectangled triangle in a circle, after they had studied mathematics in Egypt, the parent of geometry, what opinion does it give us of the knowledge of their masters in that science †? The obscure account

* See Divine Legation of Moses.

† Euseb. formed his system of Greek chronology without applying to Egypt, the seat of learning, whence it came.

we have of their scheme of joining the Nile and the Red-sea*, looks, as if they did not understand how to take a level. Nor does it seem unfair to conclude, that this was, like their other great works, more an object of ostentation than of public utility: for they discouraged navigation and commerce, and neglected a fine harbour on their own coast. It is true we found that their pyramids corresponded exactly with the four cardinal points of the compass; but how small a degree of mathematics does that require? and surely Thales having shewn them how to measure the heights of those pyramids by their shadow, is a proof of their little progress in trigonometry.

“But let us proceed to a third period of their history, from which we might expect to draw something to form a judgment of their arts and sciences. When the Greeks conquered Phœnicia, Chaldæa, and Egypt, their taste, and of course their curiosity, was at the highest. Whatever accounts that elegant and learned people may have given of the school, from whence they are supposed to have received the rudiments of all their knowledge; I can find very little said of the learning or arts of Egypt, except what they brought there themselves. Homer was studied with more critical attention in Egypt than in any other country, but it was by Greeks: nor do we find that Zenodotus or Aristarchus, who took so much pains in settling the true readings of his works, under the Ptolemies, drew any illustrations of their author from the productions of the country in which they wrote. Those learned editors superintended the greatest and choicest library, that had ever been seen, of which Aristotle’s valuable collection made a part; yet they have told us nothing of the writers of that country in which it was collected, nor do we find that they left any translations into the Greek, except that of the Bible.

“If our enquiries into this period are unsuccessful we cannot expect much after this country became a Roman province. Strabo, who, with good taste and a sound judgment, was a traveller of curiosity, and a great admirer of antiquity, had a favourable opportunity from his friendship with Ælius Gallus, whom he accompanied as far as Syene and the Æthiopian borders, of knowing what could be learned of this country at that time; but his accounts furnish nothing to induce us to change our sentiments on this head.”

For these reasons, says Mr. Wood, I am of opinion that Egypt, though civilized when Greece was in a state of barbarity, never got beyond mediocrity, either in the arts of peace or war. Our author endeavours to confirm this opinion by reflections on the climate and situation of the country; concluding, on the subject of Homer’s *mythology*, that a comparative view of its ingenious fictions and the divine truths of his theo-

* To whatever degree of perfection and use this work might have been carried by the Persians, Greeks, Romans, or Mahometans, for something is attributed to them all, we have the best authority to believe that neither Sesostris nor Necos could carry it into execution, though the first was so powerful, and the latter was a great promoter of the Egyptian marine; and had built ports and havens in the Mediterranean and Red sea; the remains of which existed in the time of Herodotus.

logy will shew that, as far as he was at liberty, he drew both systems from an accurate and comprehensive observation of nature, under the direction of a fine imagination and a sound understanding.

As to the *religion* of Homer, Mr. Wood observes, that

“ Though we must acknowledge that the general conduct of his gods would even disgrace humanity; yet, when we consider the pure and sublime notions of the divine nature, which so frequently occur in his writings, it is but justice to such exalted sentiments of the Supreme Being, to pronounce them incompatible with the belief of those ridiculous absurdities, which distinguish the opinions of the multitude from those of the poet.

“ He believed the unity, supremacy, omnipotence, and omniscience of the divine nature, creator, and disposer of all things: his power, wisdom, justice, mercy, and truth, are inculcated in various parts of the *Iliad* and *Odyssey*: the immortality of the soul, a future state, rewards and punishments, and most of the principles of sound divinity, are to be found in his writings.

“ This looks much less like the religion of mystery, than of common sense; and those sublime but evident truths want not the illustrations of deep learning. They are obvious to the plain understanding of every thinking man, who looking abroad and consulting his own breast, as Homer did, compares what he sees with what he feels, and from the whole draws fair conclusions.

“ Even his mythology (continues Mr. Wood), considered with a view to his original character, will discover, if I be not mistaken, some original strokes of the painter and of his country. It seems to constitute a very distinguishing difference between true and false religion; that while the evidence of the first is universal, of every country, and coextensive with creation, the origin of the latter may be often traced to the local prejudices of a particular soil and climate. Star worship was the native idolatry of a serene sky and desert plains, where the beauties of the heavens are as striking as the rest of the external face of nature is dreary and lifeless. In vain should we look for Naiades, Dryades, Oriades, &c. among the divinities of a country, without springs, rivers, trees, or mountains, and almost without vegetation. These were the natural acquisitions of superstition in her more northern progress.

“ What share Homer had in dressing up and modelling the fables of the heathen gods, can, at this time, be little more than matter of mere conjecture; it would however be unreasonable to think, that they were of his own creation. I should rather suppose, that the liberties of poetical embellishment, which he may have taken with the popular creed of his time, were strongly engrafted upon vulgar traditional superstitions, which had already laid strong hold of the passions and prejudices of his countrymen; an advantage, which so perfect a judge of human nature would be very cautious of forfeiting. For when the religion of poetry and that of the people were the same, any attempt of sudden innovation in such an establishment would have been a hazardous experiment, which neither a good citizen nor a good poet would care to undertake. I shall therefore

venture

venture to conclude, that the part of the poet's fiction, which dishonours his deities with the weakness and passions of human nature, was founded in popular legends and vulgar opinion, for which every good poet, from Homer to Shakespeare, has thought proper to have great complaisance. Take from that original genius of our own country the popular belief in his ghosts and hobgoblins, his light fairies and his dapper elves, with other fanciful personages of the Gothic mythology; and you sap the true foundation of some of the most beautiful fictions, that ever poet's imagination produced. That Homer carried this too far, and studying to please neglected to instruct, may be very true; for though Plato's severity on this head has been criticised, we must find it extremely becoming his zeal for the inseparable interests of religion and virtue, if we consider that he had weighty reasons, which do not reach Shakespeare's mythology, to be alarmed at examples of vice and immorality in the very persons, who were at that time the acknowledged objects of public religious worship."

In the next section of this learned and ingenious work, the author treats of Homer's manners; of which he justifies the propriety, by observing, that they were such as were drawn from nature at the time and place in which they were described; adding, that those manners bear a surprising similarity to the manners of the same countries even at this day. We wish we could give an abstract of this curious piece of classical criticism without doing it an essential injury: but that is impossible.

Mr. Wood considers Homer, next, in the light of an Historian and a Chronologist. In respect to the former of which characters, he attempts to shew, that Homer was a faithful historian, because he was a correct painter. In regard to the latter, he opposes Homer to Virgil in a view of comparison, that gives the Greek bard a striking advantage over the latter.

The following section treats of Homer's language and learning; on which subject Mr. Wood remarks, that it is much to be regretted that those, who are in other respects so well qualified to throw light on this part of the subject, by not taking into their consideration the poet's age and manners, have not conceived a just idea of the genius and character of his language.

"Professed scholars, as he observes, and critics in the Greek tongue, confine their observations principally to its state of perfection*,

* This was not till after the Persian invasion, when the Greeks were roused to a sense of liberty, to which we may, in a great measure, attribute more great actions and more elegant compositions than any other nation ever produced. The distinction of Greek and Barbarian was unknown to Homer, and his supposed partiality to the former seems to have as little foundation as the political plan of his poem. But Æschylus, who fought at Marathon, Salamis, and Platæa; Sophocles, who was also a soldier; and Euripides, who was born amidst the triumphs of his country for victories obtained in defence of the rights of a free people, looked down upon the Asiatic character with a conscious dignity and superiority, which, though it breathes through their writings, Homer never felt, and therefore could not express. Virgil did
not

without considering how long Homer lived before that period. They compliment him for having enriched his language with the different dialects of Greece; though the distinction of dialects can be only known to a cultivated, and, in some degree, settled state of language, as deviations from an acknowledged standard †.—They point out his poetical licences; forgetting that, in his time, there were no compositions, in prose.—They settle his pronunciation by an alphabet ‡ which he did not know, and by characters he never saw.—For whatever credit his story of sixteen letters brought into Greece by Cadmus may deserve, it is allowed, that the twenty-four letters of the Ionian alphabet were not in use till after Homer's time.—His prosody §, or musical expression, must have been soon corrupted; for it is remarkable that the old chaste Greek melody was lost in refinement, before their other arts had acquired perfection. Could Homer have heard his poems sung or recited, even at the Panathenæan Festival, I dare say, he would have been offended at the elegance, perhaps the affectation, of the Attic accent and articulation; not to mention the various changes to which Greek pronunciation has been and is daily exposed.—I remember, when I was at Athens, that I sent for a Greek schoolmaster, and when we read the Iliad together, we could not bear each other's manner of pronunciation. I make no doubt but Homer would have been as much at a loss to understand his own works, read by us, as we were to understand one another."

As to the learning of this celebrated poet, different accounts are given of it even by his best commentators; Mr. Wood, however, appears to hold it in a less respectable light than it is held in by many others.

"I wonder, says he, that those who have conceived so highly of the poet's science, should not have attempted to settle a question, which seems so necessary towards forming a just judgment on that head, viz. How far the use of writing was known to Homer?

not attend to this distinction, and even the hero of the *Æneid* lets slip some allusion to the term Barbarian, which is the effect of this negligence:

"Quinquaginta illi thalami, spes tanta nepotum.

"Barbarico postes auro spoliisque superbo,

"Procrebuerunt."

Æn. ii. 504.

† Nor would it be judicious to employ them indifferently. The Bergamasque, Neapolitan, and Venetian dialects, do well on the Italian stage in the mouths of Harlequino, Polcinello, and Pantaloni; but a Tuscan would never think of enriching his language by using them promiscuously in an epic poem.

‡ Without entering into a debate, whether writing was in common use in the days of Homer; let us suppose it to have been familiar to him; yet the letters with which he was acquainted were few. If they were the Cadmian, they were all capitals; and there were no stops: and accents were of later introduction. And if we may judge from the Sigeon inscription, the arrangement by the manner of writing stated *εὐρυκύνειος* was different and embarrassed.

§ Much has been written on this subject; but to no little purpose, that even the meaning of that word is not ascertained. It is not clear in what degree the *ὑποσώματα* of the ancients belonged to music or to grammar. If they were at first entirely musical (which I think highly probable) at what time were they adopted to fix pronunciation? Could we understand the real use of those marks which we call accents, it is probable, that all we should learn by it would be to know imperfectly, how Greek was pronounced by those who studied and taught it as a dead or foreign language.

"We

"We are not far removed from the age, when great statesmen, and profound politicians, did not know their alphabet. I mention this undoubted fact to lessen the reader's astonishment at any insinuation, that Homer could neither read nor write. Nor will it appear altogether so paradoxical, if we consider, how much the one is the work of genius, and the other of art. Poetry is found in savage life*; and, even there, is not without those magic powers over our passions, which is the boasted character of its perfect state. But the art of establishing that wonderful intercourse between the senses of hearing and seeing, by means of arbitrary marks, that have no resemblance to the idea, which is by agreement affixed to them, must have been the result of much deep thought and reflection. I am not surprized that antiquity, however fond of tracing every art up to its inventor, should attribute that of writing to the gods. If the invention of printing is ingenious, what shall we say to that of letters? But indeed we treat this invaluable gift of art, of which we are in constant use, as we do some of the greatest gifts of nature, which we daily enjoy, without due attention, or proper respect either for the ingenuity or utility of the discovery."

With the sciences, for the knowledge of which Homer has been sometimes highly extolled, our distinguishing critic conceives he had as limited an acquaintance as he had with letters.

Indeed so far, says he, am I from subscribing to the wild pretensions of that refined criticism, which discovers not only the principles of all arts and science, but the most profound system of ethics and politics, in Homer, that I consider it to have been of peculiar advantage to his original genius, that he was not diverted by any hypothesis from a free and impartial examination of things; and that, whatever his plan of instruction, either moral or political, might have been (for to deny that he had any would be highly unreasonable), his choice of characters for that purpose never carried him beyond nature, and his own experience of life.

"To this unbiassed investigation of the different powers of nature, and the various springs of action, not as they are fancied in the closet, transcribed from speculative systems, and copied from books; but as they were seen exerted in real life, we owe the most correct history of human passions and affections, that have ever yet been exhibited under one view; so impartially chequered with the good and bad qualities, which enter, in various proportions, into the composition of every character, that he has not left us one complete pattern of moral beauty or deformity."

How different the practice of this great genius and discriminating observer of mankind, from that of modern writers, who pride themselves on obtruding on the public the futile example

Of faultless monsters, which the world ne'er saw.

* Strabo, p. 34, tells us, that as poetical composition first appeared with success, prose only left out the measure; following the poet in every thing else. By degrees the poetical manner was discontinued, and poetry, as Plutarch expresses it, at length descended from her car.

As to the famous question "whether Homer is to be esteemed a philosopher?" Mr. Wood observes, that

"Had the treatise of Longinus upon this question reached us, we should probably have seen many references to the opinions of antiquity upon this subject. Strabo does not scruple to put him in the class with Anaximander: and it is curious to see opposite sects lay claim to him.

"Whatever stress I may lay upon this compliment to the poet as a philosopher: it is certainly a very great one to him as a painter; when we see the leading writers in ethics consider Homer and nature as the same.

"We have respectable authority for supposing, that he has been partial to human nature in his picture of life; and that he has represented men better than they are. See Aristot. Poet. C. 2. But of the accuracy of this most interesting part of the poet's imitation, which for its object the human mind, and its various operations and affections, every reader is a judge. And if this matter is to be canvassed by the suffrages of so many ages and countries, to whose feelings the poet has appealed, the question seems to be decided; and his impartiality established."

To these observations is annexed, as advertised in the title-page, a comparative view of the ancient and present state of the Troade; Mr. Wood, more modestly than necessarily, observing, that it is as a traveller only, he can hope to do Homer the justice he intended him. But, having extended this article as far as our limits will permit, we must refer our readers to the tract itself for the farther gratification of their curiosity.

ART. VIII. *Readings on Statutes, chiefly those affecting the Administration of public Justice, in criminal and civil Cases; passed in the Reign of his late Majesty, King George the Second. Containing the Occasion of the Rise and the Progress of the Bills through both Houses of Parliament, to their receiving Legislative Sanction; and also the Decision of Courts of Justice thereon, explaining the most obscure and difficult Points in the Statute Law. Taken and extracted principally from Records, Acts of Parliament, Appeals, Debates, Speeches, Arguments, Votes, Protests, Orders, Rules, Trials, Journals, Reports, Histories, and other parliamentary and judicial Treatises, Commentaries and Proceedings, relative to the Law and Constitution, MSS. as well as printed. The whole chronologically digested, and illustrated with Notes, References, and Observations. Likewise, 1. An Address to the Honourable Society of the Inner Temple. 2. A prefatory Introduction, in Explanation of the Plan, and Execution of the Work. 3. Rules of Law, for the Construction of, and Prosecutions on, Acts of Parliament. 4. Anecdotes of the judicial Characters of the Judges. 5. Precedents, adapted to the several Acts;*

Acts; and, 6. Tables, Explanations, and Indexes. By John Rayner, the younger, a Member of the said Society. 4to. 9s. Browne.

Legum interpretatio, optima lex est, nam lex loquens.

The publication of Readings on particular statutes is a very ancient mode of instruction; having received the sanction of the most able and venerable sages of the law *. The statutes, on which Mr. Rayner hath given his readings, in the publication before us, are the following.

" 1 Geo. II. st. 2. chap. 14. An act for encouraging seamen to enter into his Majesty's service.

" 2 Geo. II. chap. 20. An act for the relief of insolvent debtors.

" 2 Geo. II. chap. 22. An act for the relief of debtors, with respect to the imprisonment of their persons.

" 2 Geo. II. chap. 23. An act for the better regulation of attorneys and solicitors.

" 2 Geo. II. chap. 24. An act for the more effectual preventing bribery and corruption in the election of members, to serve in parliament.

" 2 Geo. II. chap. 25. An act for the more effectual preventing, and further punishment of forgery, perjury, and subornation of perjury; and to make it felony to steal bonds, notes, or other securities, for payment of money.

" 2 Geo. II. chap. 26. An act for making more effectual, several acts passed, relating to watermen, wherry-men, and lightermen, rowing on the river Thames, and for the better ordering and governing such watermen, &c.

" 2 Geo. II. chap. 28. An act (*inter alia*) for the better regulation of licences, for common inns and ale-houses.

" 2 Geo. II. chap. 29. An act to impower his Majesty to visit the collegiate church of Manchester, during such time, as the war-

* Of the several authors of such Readings, the present Reader gives the following list.

" *Magna charta*, chap. 17. 'Pleas of the Crown,' by Sir Robert Brooke.

" 3 Edw. I. chap. 1. 'Religious and Civil Peace,' by Thomas Marrow.

" 13 Edw. I. chap. 12. 'The Statute de Donis Conditionalibus,' by Littleton.

" 27 Edw. st. 1. chap. 1. 'Fines,' by Sir Edward Coke.

" 17 Edw. II. st. 1. chap. 1. &c. 'The King's Prerogative,' by William Staundford.

" 25 Edw. III. chap. 2. 'Treasons,' by Sir Francis Holburne.

" 8 Hen. VI. chap. 9. 'Forcible Entries,' by Thomas Risedon.

" 4 Hen. VII. chap. 24. 'Fines,' by Monsieur Denhall.

" 11 Hen. VII. chap. 20. 'Jointures,' by William Daniels.

" 23 Hen. VIII. chap. 5. 'Sewers,' by Robert Callis.

" The same statute, by John Herne.

" 27 Hen. VIII. chap. 10. 'Uses,' by Sir Francis Bacon.

" The same statute, by Sir John Brograve, Knight.

" 28 Hen. VIII. chap. 2. 'Limitations,' by Sir Robert Brook.

" 34 & 35 Hen. VIII. chap. 32. 'Wills,' by Sir James Dyer.

" 35 Hen. VIII. chap. 6. 'Trials at Nisi Prius,' by Thomas Williams.

" 13 Eliz. chap. 7. 'Bankrupts,' by John Stone.

" 43 Eliz. chap. 4. 'Charitable Uses,' by Sir Francis Moor.

" 16 Char. I. chap. 1. 'Earl Stafford's Attainder,' by Oliver St. John."

denfhip,

denship of the said church, is, or shall be held *in commendam*, with the bishoprick of Chester.

"2 Geo. II. chap. 32. An act to empower his majesty, his heirs and successors, during the life of Thomas Bambridge, esq. to grant the office of the warden of the prison of the Fleet, to such person or persons, as his majesty shall think fit; and to incapacitate the said John Bambridge to enjoy the said office, or any other whatever.

"2 Geo. II. chap. 36. An act for the better regulation and government of seamen, in the merchants service."

The Lecturer observes, however, in his preface that his Readings explain other acts of parliament, besides those particularly read on; as for example, his lectures on

1 Geo. II. Stat. 2. Chap. 14. Sect. 15.	{	14 Geo. II. Chap. 38. Sect. 3.	{	4.
		and		
		31 Geo. II. Chap. 10. Sect. 28.		6.
2 Geo. II. Chap. 20. Sect. {	3.	14 Geo. III. Chap. 77. Sect. {	4.	
	9.		6.	
	22.		31.	
2 Geo. II. Chap. 22. Sect. {	1.	32 Geo. II. Chap. 28. Sect. {	1.	
	2.		2.	
2 Geo. II. Chap. 22. Sect. 8, 9.		32 Geo. II. Chap. 28. Sect. 13.		
2 Geo. II. Chap. 22. Sect. 13.		{ 5 Geo. II. Chap. 30. Sect. 28.		
		{ 8 Geo. II. Chap. 24. Sect. 5.		
2 Geo. II. Chap. 25. Sect. 1, 2.		7 Geo. II. Chap. 22.		

To this the Lecturer adds,

"Not only the most obscure and and difficult cases in the statute law will be found, cleared up, and resolved, in the course of this work; but also the sentiments and opinions of the first men of this country, eminent for their abilities, as lawyers, on the most important and interesting questions, on the legal and constitutional polity of Great Britain; and those penned in such elegant and expressive terms, as would have done honour to literature, even at the time of its most classical purity, in the Grecian or Roman age. The student, therefore, if he wishes to make a figure at the bar, in the senate, on the bench, or in his writings, will have here an opportunity of receiving much improvement, for those several valuable purposes."

As the Author has so explicitly particularised the plan of his work in his title-page, it is needless to enter farther into a detail of its contents. We shall proceed, therefore, to give our readers a specimen of the manner in which he hath executed his design.

On the clause in the statute of 2 Geo. II. chap. 25. relative to perjury, the Lecturer, after citing a number of pertinent cases, particularly that of the thief-takers in the year 1755, concludes his comment thus;

"Whoever peruses, with the least degree of attention, the trials at large, noticed by us (in our reading on this clause of the statute) whereon innocent persons have been convicted, will find, we fear, both

both court and jury, to have been oftentimes much too remiss, in scrutinizing into the characters of witnesses, with that strictness, both of their office and duty, (in the opinion of Lord Somers,) require of them; by which shameful negligence, many innocent Persons, have most unjustly suffered; and that too by the evidence of infamous, abandoned wretches, whose testimony would, in the words of the said noble lawyer, *destroy, instead of promote justice*; they being solely actuated to prejure themselves, from most fordid motives.

“ From our review of the above proceedings, whereby innocent persons have lost their lives, we submit to the most serious consideration of all judges, sitting in courts of criminal jurisdiction, as an unerring rule of their judicial conduct, always to respite judgment on criminals convicted on the *sole*, though *positive* evidence of

1. Accomplices; of
2. Disreputable witnesses, as *thief-takers, bond-bailiffs*, or otherwise of *suspicious character*; of
3. The party injured; of
4. Bold and daring witnesses, who, in order to make sure of conviction, presume to make free with truth.
5. On *sole circumstantial* evidence, though ever so *probable*, for such evidence is but *presumptive* after all, and men are not to be hanged on presumption*.

* Shakespeare's play of Richard the Second, opens with a proper caution to all judges and jurors, in criminal cases, to attend most carefully to the principle or motive, by which the accuser appears to be actuated, *that the credit of his testimony may be rated accordingly.* This is the observation of a very modern ingenious female † dramatic critic.

“ The mercy of juries will oftentimes make them strain a point, and bring in larceny to be under the value of twelve pence, when it is in reality of so much greater value; this lenity Mr. Justice ‡ Blackstone emphatically terms *pious perjury*.

“ It is admitted, that juries of life and death, may, under the above sanction, find a prisoner, for stealing large quantities of gold and silver plate, watches, jewels, &c. guilty of stealing to the value of thirty-nine shillings only, in order to prevent his being hanged, and this too under the direction of the court.

“ It is also in common experience, for such juries, in case any circumstances appear on the trial of the culprit, so far in his favour, as to induce them to endeavour to save his life, (though they actually bring him in guilty of death) to *recommend* such prisoner, as a proper object for the exercise of royal *mercy*; this recommendation we take leave to consider *pious perjury* too, but which, contrary to that, we have been discouraging of, may tend to the unjust execution of a criminal, whom his jury are of opinion, ought not to suffer death; they conceiving the law, whereon he stands indicted, to be an hard

* So said by Lord Chief Baron Gilbert, on a trial before him, of a poor man for stealing a silver tankard, which the prisoner alleged he had found, and of which there did not appear any owner to the court. See 8 Mod. 248.

† See Mrs. Griffith's *Morality of Shakespeare's Drama illustrated*, 8vo. 1775.

‡ 4 Black. Com. 239.

law, as may be inferred from this recommendation of the criminal to the throne of mercy; wherefore we wish, that juries would, in future, adopt *pious perjury* for the purpose of *acquittal*, and not merely for that of *recommendation*.

"In answer to the objection, that the jury are bound by their oath of office, to pass between the king and the prisoner, *according to the evidence*; it is to be observed, that in the above cases of *larceny*, the jury do not give their verdict *according to the evidence*, or *according to their own real opinion or belief*; the judges, and not the law, countenance the above *pious perjury*; for they oftentimes determine and direct, contrary to the express letter of the law, (though they are upon oath to adhere thereto) in most cases, wherein they consider the law in question, an hard law. Therefore, as in other cases, the jury may be as well inclined to favour the prisoner, as in the above of larceny; but that they cannot do it in that way, by reason of the nature of the different cases, they ought we apprehend, to *acquit* and not to merely *recommend*; for should such a recommendation ever happen to be rejected, *as it may*; let the jury consider what would be their situation, as they would then have caused *murder* to be committed, by means of *perjury*."

On the stat. 2 Geo. II. chap. 24. relative to bribery and corruption at parliamentary elections, the Lecturer makes the following reflections, which he illustrates by a pertinent story.

"If people would consider the consequences of bribery and corruption, there would be no occasion for making laws against it; if they would reflect that they sell, not only their country, but themselves; that they become the bound slaves of the corrupter, who corrupts and bribes them for his own, not for their sake; they would reject the offer with disdain: but this degree of reflection is not to be expected, for the history of all nations convinces us of the weakness and frailty of human nature; it is therefore necessary, in every free state, to contrive effectual laws against bribery and corruption.

"Having often heard the present reign stigmatized as the era for bribery and corruption, I beg leave to relate a story, which, perhaps, may induce some readers to think that source of national reflection and public calamity, was arrived almost to equal perfection in the late reign; I believe there are many living witnesses ready to attest the substance, if not particulars, and to authenticate the relation, by vouching the truth of the facts.

"A gentleman of considerable landed property in Berkshire, had the misfortune to have an only son under condemnation of death in Newgate, upon conviction at the Old Bailey, for a capital offence: it happened to be the time of the general election; and the voter had unfortunately engaged himself to one of the candidates, when the other waited on the afflicted parent, in order to solicit his vote and interest; and that he might prevail on him to give them, told him he knew of his pre-engagement; he then consoled with him, on his family misfortune, and endeavoured to console him, by assuring him, that if he thought he could break his prior engagement, and honour him with his vote and interest, he believed he had it in his

power to procure a *conditional* pardon for his son; the parental freeholder elated at the thoughts of saving his child, posted immediately to the candidate, in whose behalf he had already promised himself, made many apologies for wishing to go from his word, but hoped the motive would plead his excuse; and then acquainted him with the offer just made him by the candidate in opposition; "Oh! Sir, answers the other, if that is your only inducement to desert me, you need not put yourself in pain, for in order to retain your vote and interest, I will undertake to procure a *free* pardon for your son, a pardon without any condition whatever," which he accordingly did the next morning; thus the father was made happy, the son saved from the gallows, the *absolute pardoning* candidate elected, the name of the king prostituted for the most unconstitutional purpose, and justice herself most grossly abused."

The Reading on the statute 2 Geo. II. chap. 28. respecting inns and ale-houses, closes with the subsequent sensible and moral reflections.

"Though the acts of parliament, relating to ale-houses and tippling, are very explicit, precise, and strong; yet is it possible to put these acts in execution! shall every man be fined who is known to get drunk! and every ale-seller deprived of his licence, who may happen to suffer irregularities in his house! Not only the manners, but the very police of the country would oppose this. It is believed with good reason, that the justice of peace cannot, in any single branch of his office, serve his neighbourhood more effectually, than by paying a rigid attention to these sort of houses, they being indisputably the grand source of corruption and debauchery in our villages; and this attention is frequently inculcated by the judge from the bench; yet, should the magistrates proceed, as the law directs, against one of these houses, though ever so notoriously and scandalously dissolute; the very lowest officers of the excise would instantly erect themselves in opposition to him. They would abet the ale-seller, with the usual insolence of their office; and would be ready to gauge the unlicensed cask; and plume themselves perhaps

* For the justness of our observation, that the manners of the people have an influence on the legislature of this country, and that even religion itself is discountenanced, for the purpose of raising a revenue; we need only refer the reader to the statute book of the present reign; where he will find that the legislature, instead of suppressing or checking the general disposition to profane the Lord's day; consider it not only as a venial folly and weakness, but even as a laudable and happy turn of mind, and therefore wish it to prevail universally, and upon a moral certainty that it will, tolerate and encourage it, and have so far availed themselves of it, as to *double the tolls at the turnpikes*, near the metropolis on *Sundays* only. See 5 Geo. III. chap. 13. Whereas by the law of the land, it is penal *not* to go to church, on a *Sunday*; nor is the hundred liable to answer damages to the party robbed, in case he be robbed on a *Sunday*, unless it be going to, or coming from church. Stra. Rep. 406. Com. Rep. 345.

"Again; the portico belonging to the chapel in Great Queen-street, Lincoln's-Inn-Fields, was considerably lessened by virtue of a clause in one of the paving acts; and that belonging to the Pantheon in Oxford Road, was built by virtue of an express clause in another of those acts. See 10 Geo. III. chap. 23. sect. 31. *O tempora! O mores!*

as better friends to government, for supporting its revenue, than the magistrate whose proceedings tend to diminish it*.

"It is pleasant to consider, that while government is making laws for the preventing of drunkenness, these little officious ministers of it, are promoting drunkenness, for the righteous purpose of serving government. But I have really seen the thing happen; and it brought to my mind, an affair of a similar kind, related by Dr. Giles Fletcher, who was in Russia towards the end of Queen Elizabeth's reign. This traveller, speaking of the many wicked and barbarous arts, which were used by the czars to drain and oppress their people, says, that 'in every great town the emperor hath a drinking house, which he lets out for rent. Here labourers and artificers many times spend all from their wives and children. Some drink away every thing they wear about them, even to their very shirts inclusive, and then walk naked: all which is done for the honour of the emperor. Nay, while they are thus drinking themselves naked, and starving their families, nobody must call them away upon any account, because he would hurt the emperor's revenue.'

From the above specimens the student may see that the Readings of the present Lecturer, are not of so dry and unmeaning a cast as some others. We do not indeed recollect any work of the kind that hath afforded us at once more information and entertainment; the Author appearing to be fully master of his subject, and supporting his own comments by authorities apparently drawn from a considerable fund of theory joined to as extensive a knowledge of practice†.

We must not dismiss this work without noticing the contents of the Author's address to the society of the Inner-Temple; which is an expostulation with that honourable body, in behalf of his personal character; that appears to have been unjustly arraigned, to his great prejudice in his profession. But as the complainant's charge affects no meaner a personage than the Lord High Chancellor of England, we shall not presume to determine any thing about the matter from a hearing *ex parte*; and, as we shall most probably never have an opportunity *audire alteram partem*—*Solventur tabulæ*—It is indeed to lite-

* Mandeville was abused for writing a book to shew, that *private vices* were *public benefits*: that is, that a corruption of manners, though pernicious to individuals, might yet be serviceable to the State. The case however before us, lotteries which foment and cherish a spirit of gambling, and other instances of a similar nature, may serve to excuse this writer for making a proposition *general*, which is only true in *particular cases*.

† As critics, indeed, we might point out some blemishes in the Lecturer's occasional sarcasms and hypercriticisms. Thus he affects to ridicule Sir James Burrows for using the term *WORTH of hay*. "Searching for a needle in a *truss* of hay," says he, "is sure much more labour in vain, than in a *bundle* or *posse* of hay." But Mr. Rayner will give us leave to observe, that he appears, by this, to be a much better lawyer than philologist. By a *bundle* of hay was never meant a *posse* of hay; but a *bundle*, or as we now term it a *truss* of hay; as he may learn by consulting almost any of our old English glossaries.

rary, and not personal or professional, characters that our jurisdiction as Reviewers only extends; so that supposing we were possessed of the pleas on both sides, it might yet be justly objected that the cause is *coram non judice*.

ART. IX. *Curfory Remarks made in a Tour through some of the Northern Parts of Europe, particularly Copenhagen, Stockholm and Peterburg. By N. Wraxall, jun. 8vo. 5s. Cadell.*

These remarks are written in the form of letters, and in a spirited and lively stile; which renders the relation of the incidents and observations of a very hasty journey more entertaining than the matter would otherwise prove. The remarks that a traveller could have an opportunity to make, in passing through Denmark, Sweden and Russia, in the space of five months, could not fail of being *curfory* indeed; although, to do justice to the ingenuous letter-writer, it must be confessed, they are in general as important and pertinent as might possibly be made by more tedious and tardy itinerants.

From Copenhagen Mr. Wraxall dates the following account of the celebrated Count Struensee, whose unfortunate catastrophe some time since made so much noise over Europe.

"To give you a picture of the court, as it now exists, I must carry you back to the time of the late celebrated, and unhappy favourite, Count Struensee. I have made it my endeavour, since my arrival here, to gain the most authentic and unprejudiced intelligence respecting him, and the late extraordinary revolution which expelled a queen from her throne and kingdom, and brought the ministers to the scaffold. I shall only inform you of some few anecdotes, which elucidate his character, and with which you may be unacquainted; though, as I never perused the printed account of his life and trial, which appeared in England, you must excuse me if I repeat what you have seen there.

"Struensee, as you knew, had not any noble blood in his veins, or consequently any hereditary and prescriptive title to the immediate guidance of affairs of state. Fortune, and a train of peculiar circumstances, coinciding with his own talents and address, seem to have drawn him from his original mediocrity of condition, and placed him in an elevated rank. He originally practised physic at Altona on the Elbe, and afterwards attended the present King of Denmark on his travels into England, in quality of physician. On his return, he advanced by rapid strides in the royal favour, and seems to have eminently possessed the powers of pleasing, since he was equally the favourite of both the king and queen. He was invested with the order of St. Matilda, instituted in honour of the queen, created a Count, and possessed unlimited ministerial power; his conduct, in this sudden and uncommon eminence, marks a bold

* Announced in our Review for March.

and

and daring mind; perhaps I might add, an expanded and patriotic heart. Unawed by the precarious tenure of courtly greatness, and more peculiarly of his own, he began a general reform. The state felt him through all her members: the finances, chancery, army, navy, nobles, peasants—all were sensible of his influence. He not only dictated, but penned, his replies to every important question or dispatch; and a petition, or scheme of public import and utility, rarely waited two hours for an answer. At present, I am told, you may be two months without receiving any. The civil judicature of this capital was then vested in thirty magistrates. Struensee sent a message to this tribunal, demanding to know the annual salary or pension annexed to each member: rather alarmed at this enquiry, they sent an answer, in which they diminished their emoluments two thirds, and estimated them at 1500, instead of 4000 rix-dollars. The Count then informed them, that his Majesty had no farther occasion for their services, but in his royal munificence and liberality, was graciously pleased to continue to them the third part of their avowed incomes, as a proof of his satisfaction with their conduct. He at the same time constituted another court, composed only of six persons of approved integrity, to whom the same power was delegated. He proceeded to purge the chancery, and other bodies of the law. Then entering on the military department, he, at one stroke, broke all the horse-guards, and afterwards the regiment of Norwegian foot-guards, the finest corps in the service, and who were not disbanded without a short, but very dangerous sedition. Still proceeding in this salutary, but most critical and perilous achievement, he ultimately began to attempt a diminution of the power of the nobles, and to set the farmers and peasants at perfect liberty. You must not, you will not wonder that he fell a victim to such measures, and that all parties joined in his destruction. These were his real crimes, and not that he was too acceptable to the queen, which only formed a pretext. It was the minister, and not the man, who had become obnoxious. I do not pretend, in the latter capacity, either to excuse or condemn him; but as a politician, I rank him with the Clarendons and the Mores, whom tyranny, or public baseness, and want of virtue, have brought, in almost every age, to an untimely and ignominious exit; but to whose memory impartial posterity have done ample justice."

Of this extraordinary man, Mr. Wraxall says, there are portraits in all the print-shops of Copenhagen, with the subsequent punning motto,

Mala multa Struensee ipsum perdidit.

From Denmark, where at present no very flattering reception is bestowed on travellers of this country, Mr. Wraxall passed over to Helsingborg; where the snow, which had fallen the preceding night, lay upon the ground on the 16th of May, about two feet deep. The relation of his journey from Helsingborg to Norkoping presents a picture equally cold and dreary with that he met with on his arrival on the confines of Sweden.

"Groves of fir or aspen, says he, covered the country; and in the course of sixty miles, I can safely assure you, I saw not a hun-

dred people, and not ten hamlets: villages there are not any. I have drove from one stage to another, of twelve or fourteen English miles, without meeting or seeing a single person, though I cast my eye impatiently round on every side, in hopes to discern the countenance of man.

"In many places the firs on either side the road formed avenues, as noble as those which are often planted in the entrance to palaces, or noblemen's seats; and through the whole was spread a kind of rude and gloomy magnificence, which, superadded to their silence and loneliness, very strongly affected the mind. Even the birds seemed to have abandoned these dreary forests, and I heard or saw none, except woodpeckers, and now and then the cuckoo. I enquired if they did not afford refuge to wolves or bears, as these animals are commonly found in those countries and places, which want population; but the peasants assured me the former were only in small numbers, and rarely seen, and as to bears, there are not any.

"This deplorable want of inhabitants is one of the many evils which Charles XII. entailed on his unhappy kingdom. Unchecked by the defeat of Pultowa, by the loss of his richest provinces, and bravest subjects, his rage for war, heightened by personal animosity to the King of Denmark, made him still exert new efforts, and make fresh levies of soldiery from his bleeding and exhausted country: and though more than half a century has now elapsed since his death, Sweden has by no means recovered herself, or repopled her uninhabited plains.

"The peasants are civil and humble to obsequiousness, grateful for the third part of a halfpenny, and infinitely less uncivilized and barbarous, than one would be tempted to suppose from the appearance of every thing around them. I saw a number of very pretty forms among the women, who used to croud round the carriage at every post-house; and I must own that I distributed my schellings more in proportion to their beauty, than their age, infirmities, or poverty. Such is the enchantment of this captivating endowment, that I attempted in vain to resist its influence: my head condemned me, but my heart counteracted all its dictates, and warped my benevolence in compliance with its own feelings.

"Had I not taken the precaution to carry wine and provisions with me in the chaise, I must have been almost starved in three or four days journey through these miserable provinces, where the peasants are strangers to every kind of aliment, except bread, and salt pork or fish. It is, indeed, a question whether the former of these deserves the name of bread, as it is a compound of rye and oats, of a colour approaching to black, and of a taste which you must be as hungry as I was to relish."

During the whole of this journey, our traveller observes, he did not see a single piece of either gold or silver; and that he was told they have none in the provinces. From Stockholm he writes an account of the Swedish court and present reigning family, with such particulars relating to himself, as may not be thought very important to the reader. His descent into the
iron

Iron mines of Danmora is too singular an incident to be passed over; as it not only affords a proof of Mr. Wraxall's being actuated by the motives to which he ascribes his travels, a passion for novelty and admiration, but that he possesses likewise an intrepidity adapted to the gratification of even the most dangerous curiosity. It is to be observed, that the ore is not dug out of these mines as is the tin ore in Cornwall, but is blown up by gunpowder. The aperture of the great mine is near half a mile in circumference, and its depth so great that the bottom is not to be seen. Into this mine there is no other method of descent than in a large deep bucket, capable of containing three persons, and fastened by chains to a rope. In this bucket Mr. Wraxall determined, like another Don Quixote, to explore the bottom.

"The inspector, says he, at whose house I had slept the preceding night, took no little pains to dissuade me from this resolution, and assured me not only that the rope or chains sometimes broke, but that the snow and ice which lodged on the sides of the mine frequently tumbled in, and destroyed the workmen, nor could he warrant my absolute security from one or both of these accidents. Finding, however, that I was deaf to all his remonstrances, he provided me a clean bucket, and put two men into it to accompany me. The gentleman who travelled with me, had already been into the mines of Fahlun in Dalecarlia, where there is a ladder for that purpose, and he did not chuse to see a second mine, after having once gratified his curiosity. I wrapped myself therefore in my great coat, and stepped into the bucket. The two men followed, and we were let down. I am not ashamed to own that when I found myself thus suspended between heaven and earth by a rope, and looked down into the deep and dark abyss below me, to which I could see no termination, I shuddered with apprehension, and half repented my curiosity. This was, however, only a momentary sensation, and before I had descended a hundred feet, I looked round the scene with very tolerable composure. I was near nine minutes before I reached the bottom, it being eighty fathoms, or four hundred and eighty feet. The view of the mine, when I set my foot to the earth, was awful and sublime in the highest degree; whether terror or pleasure formed the predominant feeling as I looked at it, is hard to say. The light of the day was very faintly admitted into these subterraneous caverns. In many places it was absolutely lost, and flambeaux supplied its place. I saw beams of wood across some parts from one side of the rock to the other, where the miners sat, employed in boring holes for the admission of powder, with as much unconcern as I could have felt in an ordinary employment, though the least dizziness, or even a failure in preserving their equilibrium, must have made them lose their seat, and dashed them to pieces against the rugged surface of the rock beneath. The fragments torn up by the explosion previous to my descent lay in vast heaps on all sides, and the whole scene was calculated to inspire a gloomy admiration in the beholder. A confinement for life in these horrible iron dungeons, must surely, of all punish-

ments which human subtlety has devised, be one of the most terrible. I remained three quarters of an hour in these gloomy and frightful caverns, and traversed every part of them which was accessible, conducted by my guides. The weather above was very warm, but here the ice covered the whole surface of the rock, and I found myself surrounded with the colds of the most rigorous winter, amid darkness and caves of iron. In one of these, which ran a considerable way under the rock, were eight wretches warming themselves round a charcoal fire, and eating the little scanty subsistence produced from their miserable occupation. They rose with surprize at seeing so unexpected a guest among them, and I was not a little pleased to dry my feet, which were wet with treading on the melted ice, at their fire. There are no less than 1300 of these men constantly employed in the mines, and there pay is only a copper dollar, or 3d. English, a day. They were first opened about 1580, under the reign of John the IIIrd, but have only been constantly worked since Christina's time. After having gratified my curiosity with a full view of these subterranean apartments, I made the signal for being drawn up, and can most seriously assure you I felt so little terror while reascending, compared with that of being let down, that I am convinced, in five or six times more, I should have been perfectly indifferent to it, and could have solved a problem in mathematics, or composed a sonnet to my mistress, in the bucket, without any degree of fright or apprehension: so strong is the effect of custom on the human mind, and so contemptible does danger or horror become, when familiarized by continual repetition!"

Similar to this observation of our traveller's is that, couched in a few lines, which suggested themselves to the Reviewer, on observing, some years ago, a similar situation of danger, on the cliffs of the coast of Norway.

See where, beneath th' impending cliff,

The Norway fowler moors his skin,

And desperate, fifty fathom high

Suspended, seems himself to fly,

While thus from rock to rock he springs,

And blythe his summer's ditty sings.

From Petersburg our traveller dates a disadvantageous account of the Russian ladies; with the disgusting mode of promiscuous bathing, practised indiscriminately, by both sexes in that country: with a quotation from which we shall take our leave of this entertaining and ingenious traveller:

"I am just returned from being a spectator of one of their customs, at which I could not help being a little surprised. It was a promiscuous bathing of not less than two hundred persons of both sexes. I know you will immediately recollect lady Montague's description of the baths of Sophia, and expect somewhat of the same nature; but nothing can be more opposite or unlike. The vivid colouring of her pen has called up a scene more voluptuous and glowing, than any which Ovid imagined, or Titian drew: we see the Houri of Mahomed realized; and beauty in all its naked magnificence."

magnificence: but this was a sight rather excitive of disgust than desire, and to which only curiosity could ever have led me. There are several of these public bagnios in Petersburg, and every one pays a few copiques (value a halfpenny English each) for admittance. There are, indeed, separate spaces for the men and women; but they seem quite regardless of this distinction, and sit or bathe in a state of absolute nudity among each other. What is equally extraordinary, they go first into a room heated to so intense a degree that it is scarce possible to breathe in it; and after having remained there till their bodies are in the most violent perspiration, they instantly either plunge into the cold water of the Neva, or else throw a quantity of it over them from little buckets with which they are all provided for that purpose. This may only harden a Russian constitution, but, I believe, would be found to have very different effects on an English one. The greater part of the women were the most hideous figures I ever beheld, and reminded me of Horace's Canidia, for whom they were very proper companions. I counted half a dozen young girls who appeared tolerably pretty, and they never could have been viewed to more advantage than near such foils. As a studier of nature I confess this is as proper a school as can be imagined, since sanity can hardly figure an attitude which may not be found here; but as a voluptuary I would never visit it more."

ART. X. *The History and Antiquities of the Parish of Halifax, in Yorkshire. Illustrated with Copper-plates. By the Rev. John Watson, M.A. Rector of Stockport, in Cheshire, and F.R.S.* 4to. 11. 1s. Lowndes.

On sight of this voluminous performance, the reader will probably wonder how a single parish could afford sufficient materials, to engage the attention of the writer through no less than 764 pages. It is to be considered, however, that the Parish of Halifax is equal in extent to the whole county of Rutland, and contains within it no fewer than twenty-six townships or hamlets: most of which possess peculiarities of customs, or other curiosities deserving the notice of the antiquarian.

Mr. Watson commences his work with an account of the natural situation of the parish, in respect to air, earth, water, firing and the weather. To this succeeds an exhibition of the druidical remains in the townships of Barkisland, Norland, Rishworth, Stansfield, Sowerby and Warley: consisting of rock-ing stones, similar to the other druidical remains in different parts of England. The next subject he files, "Roman affairs in the Parish of Halifax." After which he treats of the Saxon and Danish affairs; which afford, however, little matter for animadversion. Next follow "Historical memoirs of the Parish in the time of Charles Ist." The Author treats next of the trade and its attendant circumstances; taking a view of the forests, chaces and parks, and giving an account of the manors, grave-

gravehills, knight's fees and ancient taxes. He then gives an extract from the survey of the manor of Wakefield taken in 1314; with an account of the Earl of Leicester's land in the parish of Halifax, together with a table containing a particular account of the number of inhabitants in the several divisions of this parochial district,

N U M B E R O F I N H A B I T A N T S
I N T H E
P A R I S H O F H A L I F A X, I N 1763 A N D 1764, &c.

In Halifax division, 1764.				Heptonstall division, 1764.				In Eland division, 1763.			
Halifax	Houses		Families	Stansfield up- per third	Houses		Families	Brighouse	Houses		Families
	1312	empty			129	empty			186	empty	
Skircoat	263	12	1272	per third		3	126	Railrick	56	11	74
Warley	503	16	251	Stansfield mid- dle third	207	4	203	Fixby	262	2	175
Midgley	224	7	487	Stansfield low- er third				Eland	122	23	54
Sowerby	618	31	217	Langfield	140	5	135	Greetland	42	6	239
Ovenden	616	19	587	Eringsden	139	2	137	Old Linley	201	2	216
Northouram	660	30	597	Heptonstall	183	6	177	Stainland	267	6	40
Shelf	186	6	630	Wadsworth	367	15	352	Barkidland	264	17	195
Hipperholm	367	15	180		396	8	388	Soyland	131	9	250
Southouram	466	18	352					Ridworth	195	2	255
			448					Norland		17	139
	5215	194	5021		1561	43	1518		1803	98	1705

On the increase of population in this parish Mr. Watson makes the following observations.

"The whole number of families in the above table, taken from the vicar's Easter books, is 8244, and if we allow but five to a family, the amount will be 41,220; an amazing increase, if Camden's information was any thing near the truth, which he received as he travelled through these parts, that the number of inhabitants in this parish was about twelve thousand men; in which I am apt to think he was not very much mistaken; for in the certificate of the archbishop of York, and others, 2 Ed. VI. concerning chantries, &c. it is said, that "in the parish of Halifax the number of housyng people is "eight thousand five hundred, and is a great wide parish." And during the rebellion in the north, when every protestant, who could carry arms, was zealous to shew his attachment to his religion and the queen, archbishop Gryndall saies, in a letter to queen Elizabeth, that the parish of Halifax was ready to bring three or four thousand able men into the field. But the most striking instance of the increase of inhabitants in this neighbourhood is from an old paper in my possession, which I shall here faithfully transcribe. "By this underwritten yow "may gather the great increase of howsinge and people within the "town of Halifax in not many yeares by-passe, written by John "Waterhouse, of Shipden, and some time lorde of the mannor of "Halifax.

"Note, there is in Halifax this yeare 1566, of householders that "keepe fires and answers Mr. vicar in his fermours of duties as "householders 20 and six score and noe more (as I am crediblye en- "formed;) and in the time of John Waterhouse, late of Halifax, "deceased, who dyed at Candlemas, 26 yeares ago, att his deathe "beinge very neare 100 yeares of age (I trow three yeares under,) "and when he was but a childe there were but in Halifax in all 13 "howses. God be prayd for his encrease."

"There were but then in Halifax, about the year 1443, when Mr. Waterhouse was born, thirteen families; these in about 123 yeares were increased to 520, and in less than 200 yeares more to 1272 families, and they are at present, I think, increasing more than ever, owing to the flourishing state of their trade, which is not confined to this town, and the precincts thereof, but extends its influence to the remotest corners of the parish, planting colonies in parts which, in former times, could scarce be said to be inhabited; thus in Fixby are 54 families, where, in 1314, were only five houses which had fires, as appears from the extant above recited.

"As an addition to the above, it appears from the register book at Heptonstall, that there were baptised in the parochial chapel there for twenty yeares, beginning at 1741, 3714 children, and for twenty before that period only 2375, so that there was an increase of 1339. Buried there in twenty yeares, beginning at 1741, 2220, and for twenty yeares before that period, only 1792, so that there was an increase of 428; the country must therefore, of course, have many more inhabitants in it than formerly; a truth which is often attested by living witnesses. And these improvements have been made in some of the most wild and mountainous parts of that parish, which Camden has described to be "solum sterile, in quo non modo commode vivi, sed vix vivi possit."

Mr.

Mr. Watson proceeds next to give a topographical survey of the parish; the history of Sir John Eland of Eland, in verse, with many other particulars respecting the circumstances, situation, and families of the vicinage.

We come next to a curious account of the ancient gibbet-law at Halifax; the singularity of which was,

“That if a felon be taken within their liberty, with goods stolen out, or within the liberty, or precincts of the said forest, either hand-habend, backberand, or confessand, any commodity, of the value of thirteen pence halfpenny, he should, after three markets, or meeting days, within the town of Halifax, next after such his apprehension, and being condemned, be taken to the gibbet, and there to have his head cut off from his body.”

Not that the felon was to be immediately executed without farther form of process; for the matter was to be deliberately and solemnly debated by the frith-burgers within the liberty. The mode of procedure was this:

“Out of the most wealthy, and best reputed men for honesty and understanding, in the above liberty, a certain number were chosen for trial of such offenders; for when a felon was apprehended, he was forthwith brought to the lord's bailiff in Halifax, who, by virtue of the authority granted him from the lord of that manor of Wakefield, (under the particular seal belonging to the manor,) kept a common jail in the said town, had the custody of the axe, and was the executioner. On receipt of the prisoner, the said bailiff immediately issued out his summons to the constables of four several towns within the above precincts, to require four frith-burgers within each town to appear before him on a certain day, to examine into the truth of the charge laid against him; at which time of appearance, the accuser and accused were brought before them, face to face, and the thing stolen produced to view; and they acquitted, or condemned, according to the evidence, without any oath being administered. If the party accused was acquitted, he was directly set at liberty on paying his fees; if condemned, he was either immediately executed, if it was the principal market day, or kept till then, if it was not, in order to strike the greater terror into the neighbourhood, and in the mean time sit in the stocks, on the lesser meeting days, with the stolen goods on his back, if portable, if not, before his face. And so strict was this customary law, that whoever within this liberty, had any goods stolen, and not only discovered the felon, but secured the goods, he must not by any under-hand, or private contract, receive the same back, without prosecuting the felon, but was bound to bring him, with what he had taken, to the chief bailiff at Halifax, and there, before he could have his goods again, prosecute the stealer, according to ancient custom; otherwise he both forfeited his goods to the lord, and was liable to be accused of theft-bote, for his private connivance and agreement with the felon. After every execution also, it seems that the coroners for the county, or some of them, were obliged to repair to the town of Halifax, and there summon a jury of twelve men before them, and

and sometimes the same person who condemned the felon, and administer an oath to them, to give in a true and perfect verdict relating to the matter of fact for which the said felon was executed, to the intent that a record might be made thereof in the crown-office."

Of the manner of execution in these cases Mr Watson gives the following description.

"When the malefactor was brought to the gibbet he was to have his head cut off from his body. This gibbet stood a little way out of town, towards the west end, in a place still distinguished by the name of the Gibbet-lane. Here, to this day, is to be seen a square platform of earth, considerably raised from the level of the ground, walled about, and ascended by a flight of stone steps; on this were placed two upright pieces of timber, five yards in height, joined at the top by a transverse beam; within these was a square block of wood, which Harrison, in his Description of England, vol. i. p. 185. Lond. 1587, says, was of the length of four feet and an half, which rose up and down, between the said uprights, by means of grooves cut for that purpose; to the lower end of this sliding block an iron ax was fastened, which is yet to be seen at the jail in Halifax; its weight is seven pounds twelve ounces; its length full ten inches and an half; it is seven inches over at the top, and very near nine at the bottom; its middle is about seven inches and an half; and towards the top are two holes made to fasten it to the block above mentioned. The ax thus fixed was drawn up to the top by means of a cord, and pulley, and at the end of the cord was a pin, which being fixed either to the side of the scaffold, or some other part below, kept it suspended, till either by pulling out the pin, or cutting the cord, it was suffered to fall, and the criminal's head was instantly separated from his body. This proceeding has been very differently related. Harrison, above mentioned, tells us, that every man present took hold of the rope, or put forth his arm as near to it as he could, in token that he was willing to see true justice executed, and that the pin was pulled out in this manner; but if the offender was apprehended for stealing an ox, sheep, horse, &c. the end of the rope was fastened to the beast, which being driven, pulled out the pin."

On this ancient custom of decollation and its modern disuse, Mr. Watson makes the following observations.

"It has generally been supposed, that the punishment by decollation was practised in no part of England but at Halifax, upon common offenders; but in the Harleian MSS. No. 980. fol. 355, is the following remark: 'Anciently the several customes of places made in thole dayes capitall punishments severall. Apud Dover infalifatus, apud Southampton, submersus, apud Winton demembratus, vel decapitatus, ut apud Northampton, &c.' I have also in a MSS. relating to the Earls of Chester, extracts from some records, wherein it is said, that 'the serjeants, or bailiffs of the earls, had power to behead any malefactor, or thief, who was apprehended in the action, or against whom it was made apparent by sufficient witness, or confession, before four inhabitants of the place, or rather before four inhabitants of the four neighbouring towns.' Then follows an account of the presenting of several heads of felons at the castle of Chester,

Chester, according to custom, by the Earl's serjeants (*servientes pacis*.) And it must have been the usual way to behead malefactors in this county, because in a Roll 3 Edw. II. it is called the custom of Cheshire. These are direct and evident proofs, that the beheading of criminals was not peculiar to Halifax, but was exercised likewise in other parts of the kingdom; and accordingly it seems to have been known to be so, even in later times; for in the second volume of Hollinshed's Chronicle, printed in 1577, at p. 654. is a wood cut, representing the execution of a man who attempted to murder King Henry III. The criminal is laid within such a gibbet as that at Halifax (see the miscellaneous plate, No. 4.) only the ax is suspended from the top by a cord, which the executioner is cutting with a knife, similar to an engraved representation of the Halifax gibbet in Moll's set of fifty maps of England and Wales, Lond 1724, where the bailiff, or some other, is cutting the rope. Also in Fox's book of Martyrs, vol. i. p. 37. Lond. 1684, is a plate of this sort, except that a man is pulling up the ax to a proper height, by means of a cord which runs through a hole in the transverse piece of wood at the top, and when he lets go the cord, the ax descends.

"From whence the custom of beheading criminals with an engine originally came, is not easy to say. It has been thought that the people of Halifax took the hint from the Scottish Maiden at Edinburgh, which is well known to have resembled their own; but so far from that, different writers have told us that this Maiden was borrowed from the Halifax gibbet. See Whatley's England's Gazetteer, Lond. 1751, under Halifax, and the Geography of England done after the manner of Gordon, Lond. Doddsley, 1744. It seems that Earl Morton, the Regent of Scotland, carried a model of it from Halifax to his own country, where it remained so long unused, that it acquired the name of the Maiden. The Scots have a tradition, that the first inventor of this machine, was the first who suffered by it. So far is certain, that Earl Morton, who was executed June 2, 1581, had his head taken off by such an instrument as this; for in the Continuation of Hollinshed's Chronicle of Scotland, we read, 'that having laid his necke *under the axe*, he cried, Lord Jesus receive my spirit, which words he spake, even while *the axe fell on his necke*.' This continuator, indeed, has made no remarks on the singularity of this act, as might have been expected from him, if the Earl had been known to have brought this contrivance with him from England, and to have been the first who suffered by it; but historians too often think it sufficient to record matters of fact, without the addition of such observations, as would be of service to antiquarians.

"I have been informed by a person born in Edinburgh, that the Maiden there is the only instrument of the kind in that kingdom, and that it has very seldom been used; from whence it may be concluded that it is of no very great antiquity; and as the custom of beheading with it was local, no proof arises that it was prior in time to that at Halifax; more especially so, as the date of this machine at Halifax is utterly unknown. It is evident that such a contrivance was known in Germany before the execution of Earl Morton; for I have a small engraving, dated in 1552, done by Aldegraft of Westphalia,

phasia, representing Titus Manlius standing by to see the execution of his son, for fighting contrary to his orders. The son's head is laid upon a block, and a ponderous ax hangs over his neck, suspended by a cord; there are hollows cut in the two uprights, to direct it in its descent, but being a side view, the method made use of to cause it to fall, is not represented. An officer, who stands by the side of Manlius, has his left hand on the criminal's head.

"It is a circumstance worth remarking, that this power of the Barons, to inflict capital punishment, was kept up at Halifax a considerable time after it had ceased in every other part of the kingdom. This, however, as I take it, was merely accidental; the privilege (as it is called) was not taken away from any place, by act of parliament, but dropt by degrees, as the motives for its continuance became less necessary. And surely it was but right, as the tenures in capite ceased, that the liberties therewith granted should cease also. As Halifax, however, was a place of so much trade, this custom, which struck such a terror into thieves in general, was found to be so highly beneficial to the honest manufacturers there, that they kept it up as long as they durst: and it is very probable that it had not ceased when it did, if the bailiff had not been threatened, after the last executions, that if ever he attempted the like again, he should be called to a public account for it.

"This is the best account I can at present give of this celebrated custom, which seems to have puzzled every writer who has touched upon the subject. For the satisfaction of the curious, I shall add such a list of persons beheaded at Halifax, as the register books there afford us; which is so formidable a one, for the time it takes in, that we need not wonder to hear, that thieves and vagabonds used familiarly the following petition, "From Hell, Hall, and Halifax, good Lord deliver us."

But from the perusal of this list, it is possible some of our readers are ready to join in the petition, "good Lord deliver us." We shall here end the quotation and reserve the remainder of our account of this accurate and laborious work to another opportunity.

ART. XI. *The Life of Petrarch. Collected from Memoires pour la Vie de Petrarch*. 2 vols. 8vo. 12s. Buckland.

About ten years ago appeared at Amsterdam, "*Memoires pour la Vie de Francois Petrarque, tirés de ses Oeuvres et des Auteurs contemporains.*" In these Memoirs were enumerated upwards of twenty different biographers, who had engaged in the task of writing the life of Petrarch. Among these, some of them had even doubted the existence of the celebrated Laura, in whose praise the favourite sonnets of this amorous poet were written. The Author of the Memoirs, however, stood up boldly

for the actual existence of the lady, relieving the memory of the Poet from the imputation of celebrating, like another Don Quixote, an imaginary Dulcinea. It happened unluckily, nevertheless, that the object of his passion proves to have been ~~not~~ another man's wife; a circumstance which, the present biographer seems to think, renders that passion somewhat unaccountable: but perhaps the most unaccountable part of the story is, that there remains no ground for suspicion of the least criminal intercourse during this extraordinary amour. The truth is, that Petrarch was an extraordinary man, and if we credit his historians, had a most powerful command over his passions*.

"Moral philosophy and poetry, we are told, were his chief delight; he loved also the study of antiquity, to which he was the more inclined from an aversion to the age in which he lived. He loved history, but he could not bear the discord which reigned among historians. In doubtful parts, he determined by the probability of the facts, and the reputation of the authors. He applied himself to philosophy, without espousing any sect; because he found no system which was satisfactory. 'I love truth, says he, and not sects. I am sometimes a Peripatetician, a Stoic, or an Academician, and often none of them; but—always a Christian. To philosophize, is to love wisdom; and the true wisdom, is Jesus Christ. Let us read the historians, the poets, and the philosophers; but let us have in our hearts the gospel of Jesus Christ; in which alone is perfect wisdom, and perfect happiness.'"

From the frequent recourse which he had to solitude, it appears also that Petrarch was of a melancholy as well as religious disposition; unless we must impute his love of recess entirely to his passion; for which there does not appear altogether sufficient grounds. The place he chose for his retreat, when in the solitary mood of retirement, was the famous fountain of Vaucluse.

"One of those places, says the biographer, in which nature delights to appear under a form the most singular and romantic. Towards the coast of the Mediterranean, and on a plain, beautiful as

* Or perhaps those passions were of a purer kind than such as actuate ordinary persons; romantic desires are not the most violent; and that Petrarch was the lover of romance may be gathered from the following description of his mistress. "On Sunday in the Holy Week, at six in the morning, the time of matins, Petrarch going to the church of the monastery of St. Claire, saw a young lady, whose charms instantly fixed his attention. She was dressed in green, and her gown was embroidered with violets. Her face, her air, her gait, were something more than mortal. Her person was delicate, her eyes tender and sparkling, and her eye-brows black as ebony. Golden locks waved over her shoulders whiter than snow; and the ringlets were interwoven by the fingers of love. Her neck was well formed, and her complexion animated by the tints of nature, which art vainly attempts to imitate. When she opened her mouth, you perceived the beauty of pearls and the sweetness of roses. She was full of graces. Nothing was so soft as her looks, so modest as her carriage, so touching as the sound of her voice. An air of gaiety and tenderness breathed around her, but so pure and happily tempered, as to inspire every beholder with the sentiments of virtue: for she was chaste as the spangled dew-drop of the morn.—Such, says Petrarch, was the amiable Laura."

the vale of Tempe, you discover a little valley, enclosed by a barrier of rocks in the form of a horse-shoe. The rocks are high, bold, and grotesque: and the valley is divided by a river, along the banks of which are extended meadows and pastures of a perpetual verdure. A path, which is on the left side of the river, leads in gentle windings to the head of this vast amphitheatre. There, at the foot of an enormous rock, and directly in front, you behold a prodigious cavern hollowed by the hand of nature: and in this cavern arises a spring, as celebrated almost as that of Helicon.

"Here, says Petrarch, in one of his letters, I make war upon my senses, and treat them as my enemies. My eyes, which have drawn me into a thousand difficulties, see no longer either gold or precious stones, or ivory or purple; they behold nothing, save the firmament, the water, and the rocks. The only female who comes within their sight, is a swarthy old woman, dry and parched as the Lybian deserts. My ears are no longer courted by those harmonies of instruments or voices which have often transported my soul: they hear nothing but the lowing of cattle, the bleating of sheep, the warbling of birds, and the murmurs of the stream.

"I keep silence from morn to night. There is no one to converse with; for people constantly employed, either in spreading their nets, or taking care of their vines and orchards, have no knowledge of the intercourses of the world, or the conversations of society."

From this sketch of his disposition, the reader may form an idea of the character of this celebrated poet. The principal actions of his life have been so often related, that we refer such of our readers as are still to learn them, to the work itself; in which the ingenious compiler hath made a very judicious use of the materials collected for her*, in the French Memoirs.

ART. XII. *Hoyle's Games improved. Being practical Treatises on the following fashionable Games: viz. Whist, Quadrille, Piquet, Chess, Back-Gammon, Billiards, Cricket, Tennis, Quinze, Hazard, and Lansquenet. In which are also contained, the Method of betting at those Games upon equal, or advantageous Terms. Including the Laws of the several Games, as settled and agreed to at White's and Stapleton's Chocolate-houses.* 12mo. 3s. Lowndes,

To the games of Hoyle, contained in the former editions of his book, the reviser and corrector hath added those of billiards, cricket, tennis, quinze, hazard, and lansquenet: his directions, for playing each, being, as far as we are qualified to judge, deduced from the best practical authorities; so that the present edition seems to be the most compleat work of its kind extant.

* Mrs. Susanna Dobson of Liverpool.

P A M P H L E T S.

P O E T R Y.

ART. XIII. *Religion: a poetical Essay.* By W. Gibson, M. A. Pembroke.
4to. 2s. Hall, Cambridge.

Non ego, Phœbe, datas a te mihi mentiar artes;

Nec nos æræque voce monemur avis:

Nec mihi sunt vitæ Clio, Clusque sorores—

Vera canam.

— OVID.

This Poem is written in blank verse, which, in short essays, we are no advocates for. 'Twere to be wished it had been written in rhyme, as doubtless it is better suited to the *genius* of our language. The author, however, seems to be a man of sense, and possessed of a tolerable talent for *moral poetry*. He has displayed a good deal of learning, and here and there we meet with some spirited lines, particularly in the fourteen first pages, and the twenty-seventh, where *Plato* is thus introduced.—

— Lift! lift! more soft

Than dew-drops sprinkled by the hand of even

Light o'er the violet-bed, and honey sweet

A voice.—'Tis *Plato's*! gently breathe ye gales!

Stir not a leaf! and you ye waters wind

Your way un murmuring!

But, allowing him so much due merit, we cannot but think he has dwelt too much upon the false systems of religion, that at different periods have prevailed in the world, and paid too little attention to that of christianity.—On the whole, it would have appeared with more propriety in the form of a dissertation.

ART. XIV. *The State of Man, here and hereafter, considered; in three Epistles to a Friend.* 12mo. 6d. Pine, Bristol.

If the author of these epistles be not the best Poet in the world, he appears to be a good Christian; which is a much more amiable and worthy character.

"To aim," says he, "chiefly at the grandeur or eloquence of style, may become a genius, but the views of every christian should ascend higher—it must be owned that all authors are impelled to appear as such, either by the power of *vanity* or *benevolence*: They desire to please, that others may praise them for that pleasure; or to profit, that all may partake of that useful train of sentiment, whatever it be, which has either informed or instructed them, and added to their happiness.—Without doubt, very many of the latter sort have graced our favoured island, and they will ever have this advantage over the former, that the works of such as *Addison, Hale, Young, Dodderidge, Derham* or *Fenelon*, will be taken up with delight by the serious in all ages, and by all readers in their serious moments, while those of *Voltaire, Horace, Bolingbroke*, and the *Bagatelles* of *Shakespeare, Swift*.

and all the wits in Christendom, will only flash over the ideas of volatile readers, and disgust even them on a second perusal."

How the critics, who have of late exhibited the character of Shakespeare as a moral philosopher, will relish this author's calling his writings *bagatelles*, we leave to conjecture; but we cannot help thinking his want of respect, to the memory of that incomparable poet, will sink him in the opinion of all poetical readers. As a specimen of his own talents we shall quote, what he calls, a *small satirical check* to the excursions of genius.

Man never found out Man--his wit may fly,
And stun each brother mole that passes by;
But ask him, *how* the wheels of nature turn,
Why dreams disturb us, or *why* comets burn,
What secret springs this huge creation bear,
Or who can *prove* it balanc'd in the air?
Ask purblind man *when* life begins or ends,
Whence blows the whirlwind, or yon star descends,
How high above us all the planets move,
How low beneath the scaly myriads rove?
As well might *Reason* learn to stop the tide,
As man unfold what heav'n decrees to hide:
Yet still he strains each optic nerve to trace,
Strange creatures on the moon's mysterious face,
Lights on her mountains, falls upon her seas,
And marks her continent with equal ease;
Without a line earth's longitude reveals,
And weighs her *minish'd* orbs without a scales!
If never curb'd--like tigers from their food,
All would hunt knowledge, and forget their good,
Be *wise* as devils, but, as devils still,
The more they *knew*, the stronger cleave to ill;
Each school still more a * nursery for pride,
'Till men to gods were lectur'd far and wide,
'Till each had fram'd a system in his brain,
Or blown to nothing all this world again!
Blest ignorance, how kindly giv'n below!
How secret kept the things we need not know!

* It is, perhaps, impossible to be too pointed in our censure against the mode of education, established in our public schools—who would not join with *Augustin* and *Rollin*, to condemn the heathenish ambition of bloody conquerors, the loose morals and the impious fables of the Greek and Roman poets?—And yet—such is our veneration for antiquity!—Youth is taught, with great labour and expence, to digest what it must vomit up again, whenever the Christian Religion has its due impression on the mind! If one boy out of ten escapes thro' his tutor's hands less mad than *Ajax*, or less melancholy than *Cato*—not to say less polluted than *Horace*—it must be matter of surprize, since they are bound to pore, for years together, over books, which are full of ideas, counter to those of Christianity; and the dulness, or the indolence, of most tutors, prevents youth from perceiving the mischief, of which they are not aware without caution from their instructors—were the rising generation well stored with scriptural learning in the various languages, and well versed in the best of our own great authors in prose and poetry, we should probably have better and wiser men to fill up the several stations of life, than we can now expect in those, who are taught to learn little or nothing but dead languages, with all their trash, on account of *Classical* eloquence!—While they cannot read or write, intelligibly, in their native tongue! Lastly, suppose "good scholars," "fine critics," and "men of genius" were less rare than we now find them, what need of many such in one kingdom?

If known, would only, in this weak estate,
Make all mankind intolerably great!

See * *Archimedes* turn all nature round!

See *Newton* busy 'midst the planets found!

Copernicus wheels all about the sun,

And crawls a reptile here while this is done!

† *Sinclair* the monsters of the deep explores,

Drops thro' the waves, and up triumphant soars,

Could let you know---if there he should remain---

The various wonders of the wat'ry plain!--

Would *Orpheus*, *Hervey* leave an egg untied,

Or cease to search *when Embrios* liv'd and died!

‡ *Borelli* still would sail beneath the flood,

Like a fish cloistered in a shell of wood!

Would § *Berthold* rest, till centred under ground,

He blew into the air each island round!

Could *Galileo* leave his tube alone,

'Till it had spotted all our burnish'd sun!

Vain man! Thy soul to other worlds must fly,

And wilt thou only play the fool and die!

What gain to thee, were other knowledge giv'n,

To count the stars, and miss thy way to heav'n!

Here then we fix---set learned wit aside,

As neither fit to be our guard or guide;

Some others bliss we want---ourselves to know---

And what can make us like our god below.

The reader will readily perceive that this writer has endeavoured to imitate Pope's Essay on Man; but *haud passibus æquis*. We find, now and then, however, some good lines, though we cannot compliment their author so far as to rank this *trifle* of his with the *bagatelles* of Pope or Shakespeare.

ART. XV. *Arfaces, a Tragedy*. 8vo. 1s. 6d. Becker.

The very modest and ingenious Author of this Tragedy, which is founded on the Ezio of Metastasio, hath added greatly to the value of the present, he hath here made to the public, by a sensible and well-written preface; in which, after justifying the practice of imitation on the best authorities, he throws out several judicious remarks on the stile and language best adapted to tragedy.

"The structure of our blank verse seems to me a thing of more art, than is generally imagined, and less attended to, than its consequence deserves; since it is well known, what dignity, and elegance, a nervous, graceful versification, will give to the most simple, unlaboured language; inasmuch, that even those, who are best acquainted with the fascinating powers of poetic diction, are sometimes astonished to find, what a different impression the very same sentiment makes on the heart, when rolling in all the majesty of numbers, perfect, copious, and harmonious, which satisfy at once, and charm the ear, or limping in ill-turned periods, and defective measures. Having bestowed some consideration on this subject, I am

* He first invented globes to shew the motions of the heavens.

† George Sinclair--Inventor of the Diving-Bell.

‡ Alphonso Borelli--who formed a boat to sail under water.

§ Berthold Schwartz is supposed to have invented gunpowder in the 14th century.

willing to flatter myself, that the observations I have made, may possibly tend to the farther perfection of this kind of verse, and am therefore tempted to offer them to the public; but this I profess to do with becoming diffidence, and a perfect willingness to retract my error, if I am found to be mistaken.

"As the rhythmus of the Grecian, and Roman verse, was determined by the quantity of the syllables only, without any regard to the accent; so the rhythmus of our verse is regulated, in direct opposition, by the accent only, without any regard to the quantity*.

"As the length, or brevity, of all our syllables therefore is determined by the accent, it should be laid down as a fundamental rule. 'That no word ought, merely in favour of the metre, to be strained, or forcibly pronounced with an accent different from its fixed and accustomed one, as is done in the following verse:

To meet the foe of mankind in his walk.

Venice Preserved, Act II.

Since, if this is allowed, our language will have no standard; but poets will be at liberty to alter the accents of words, as their own advantage, or caprice, may direct.†

"This being granted, it follows, that to give our narrative iambic verse of five feet, (each of which consists of a short, and a long syllable) its perfect rhythmus, the second, fourth, sixth, eighth, and tenth syllables, ought to be capable, without any uncommon accent being laid upon the words, to be pronounced with such a degree of emphasis, as shall justly entitle them to be called long ones. If the emphasis therefore be removed from these syllables to the others, it is plain the measure of the verse must be disturbed, and the more disturbed, the more it is removed."

We are sorry that a writer who appears to think so much for himself, and so justly in general, should fall into the vulgar error of Sheridan and others, respecting the emphasis giving length to English syllables. Indeed he is obliged to own it really does not, but only entitles them to be *called* long ones. We are glad, however, to find him of our own opinion, respecting the pause at the end of the verse; in which we differ from the above-mentioned orator ‡.

"As there is always a pause at the end of every verse, though momentaneous, and perhaps almost imperceptible; any two verses, of which one ends, and the other begins with words, which are so connected, as not to bear even the idea of a pause between them, must be imperfect. Such verses also have a prosaic appearance, inas-

* The ancient accent was only a variation (as is supposed) of the tone of the voice, and had no connexion with the quantity of the syllable. Our accent is always attended with an emphasis, which makes the syllable so accented long, while those, which pass off the tongue without any emphasis, are short.

† In words of doubtful accent, it is true, poets are left at their liberty, and, occasionally, syllables, which in ordinary conversation are passed over unaccented, and are consequently short, are read in verse with an emphasis, which gives them the time of long ones. But this cannot be frequently done: most of our short syllables, and particularly our monosyllabic particles, cannot without violence, and offence to the ear, be made to do the duty of long syllables.

‡ See London Review, Vol. I. page 424.

much as they seem to conclude exactly like prosaic lines, without any regard to metre. As in the following instances:

———— I have never us'd
My soldiers to demand a reason of
My actions. All for Love, A& I.
The gentle goddess's nature wisely has
Allotted—— Ambitious Step-mother, A& III.

Where, *of*, which is only the preposition marking the case of the substantive (actions,) cannot, even in idea, be separated from it.— Nor can any more the auxiliary verb, *has*, be separated from its participle, (allotted.) Such instances therefore would surely have been better written—

I have never us'd
My soldiers to demand
A reason of my actions.
The gentle goddess's nature wisely has allotted—

Having made a number of other pertinent and judicious remarks on the structure of blank verse, he proceeds:

"I am not ignorant it may, and perhaps will be urged, that all the irregularities here taken notice of, are made use of by poets, to introduce a greater variety into their verse, to prevent its satiating the ear, and render it more an imitation of discourse. But this is precisely what the dramatic writers of Rome had urged in defence of themselves, for the use of exactly similar licences, when Tully told them, that by endeavouring to make their verse too much resemble conversation, they had reduced it to be little, or nothing different from prose*. Nor indeed does an irregular continuation of feet, seem at all necessary, to produce all the variety which is required in the longest tragedy. Let the following verses of Dryden, and Glover, wherein the above rules are observed, be considered, and then let the reader's ear judge, whether a whole tragedy written in numbers, at once so harmonious, and so varied would satiate the ear.

———— She came from Egypt.
Her galley down the silver Cydnos row'd;
The tackling silk, the streamers wav'd with gold,
The gentle winds were lodg'd in purple sails,
The nymphs, like Nereids, round her couch were plac'd,
Where, she, another sea-born Venus, lay.
She lay, and lean'd her cheek upon her hand,
And cast a look so languishingly sweet,
As if, secure of all beholders hearts,
Neglecting she could take them. Boys, like Cupids,
Stood fanning, with their painted wings, the winds

* *Esse igitur in oratione numerum quandam, non est difficile cognoscere. Sed in versibus res est apertior; quanquam etiam à modis quibusdam, cantu remoto, soluta esse videatur oratio, maximèque id optimo quoque eorum poetarum, qui lyrici à Græcis nominantur, quos, cum cantu spoliaveris, nuda pene remanet oratio. Quorum similia sunt quædam etiam apud nostros; velut ille in Thyeste—Quemnam te esse dicam? qui tardà in senectute et quæ sequuntur, quæ, nisi cum tibicen accessit, orationi sunt solutæ simillissima. At comicorum senarii propter similitudinem sermonis sic sæpe sunt abjecti, ut non nunquam vix in his numerus, & versus intelligi possit.*

Cicero's Orator.

That play'd about her face; but if the smil'd,
A darting glory seem'd to blaze abroad,
That mens desiring eyes were never wearied,
But hung upon the object. To soft flutes
The silver oars kept time, and while they play'd,
The hearing gave new pleasure to the sight,
And both to thought. 'Twas Heav'n, or something more;
For so the charm'd all hearts, that gazing crowds
Stood panting on the shore, and wanted breath
To give their welcome voice. All for Love, Act III.

Look down, connubial goddess! and with hope
Let thy appeas'd divinity indulge
A hero off'ring at thy holy shrine,
His spirit humbled with repentant sighs!
You too attend, ye favourable gales,
And swiftly waft us to the kind embrace
Of our companion Orpheus, who shall breathe
His tuneful consolation in a strain
Of grief-composing energy, to charm
Distraction's rage, 'till new-born reason smile,
Then with her children, lovely as their mother,
Shall blooming Tempé on its flow'ry lap
Again receive her, while Penéus' stream
Blends with the flitting warblers on his banks,
His murmur'ing cadence to delight her ear;
And I once more, along th' accustomed vale,
Shall, by the lustre of the silent moon,
Walk by her side attentive, while her tongue
Unfolds the pow'rs of heav'n's resplendent train,
Of magic numbers, and mysterious spells,
And feasts with knowledge my enraptur'd soul.

Medea, Act IV.

The writer goes on to illustrate the advantages of blank verse over rhyme, concluding his remarks with a recapitulation of the inferences drawn from them, in form of rules for the direction of dramatic writers, in this particular.

"In a word, to give our iambic narrative verse for the stage, its utmost harmony, and strength, these rules (at least as far as my ear, and judgment, inform me) should be observed.

"1. No verse should be of less extent than five feet, and therefore none left incomplete.

"2. No verse of five feet, should begin, or end, with a pyrrhic foot.

"3. No trochaic foot should be allowed after the first, but all the rest be pure iambics, except only, when the measure is broken, to give new force to the sentiment.

"4. No words, which will not bear a division, should be separated into two verses—no insignificant monosyllabic particle should conclude a verse of five feet—and no words which are generally pronounced in one syllable, should be expanded into two, to fill up the measure.

"5. No verse should be allowed to be lengthened to six feet, unless it conclude with a pyrrhic foot.

"6. No verse of more than six feet should be admitted, conclude with what foot it may.

"The redundant syllable should be used as much as possible, because it is the best means of giving that easy freedom to the verse, so extremely proper for dialogue.

"8. The pause should be incessantly varied, and made, as much as possible, to fall on the syllable after the conclusion of that foot on which it is made, * as such pauses give a remarkable smoothness and flow to the verse.

"These are some of the precepts, which, from the perusal of our best dramatic writers, I have formed to myself on the subject of our narrative iambic verse. † My ear, and judgment, may very possibly deceive me, but I cannot help thinking, at present, that their observation will tend to the perfection of this kind of metre, rendering it, at the same time, more nervous, and melodious. By these, at least, I have endeavoured to form the numbers of the following performance, though it will very possibly be found on examination, that I have (unintentionally) transgressed them."

As to the play itself, as our limits will not afford room for a satisfactory abstract, we might only injure the Author by a partial extract. Suffice it to say, that we have perused it with more pleasure, than we have received at the representation or reading of most of the late imitations of Metastasio. It may not therefore be improper to observe, that this piece was offered some years ago to the stage, when under the management of Mr. Colman, and by him rejected. Not that the Author mentions this circumstance in disparagement of that manager, whose motives for rejecting his piece, he conceives might be partiality to others through, "private friendship, urgent solicitation, &c." The writer, indeed, appears by his unnecessary apology for the rejecting manager, as well as by his professed respect for the abilities for theatrical managers in general, to have a great regard for those respectable personages; but then he gives the best reason for it in the world, "he has not the pleasure of their acquaintance."

ART. XVI. *The Dutchman, a Musical Entertainment, as performed at the Theatre-Royal in the Haymarket. By Thomas Bridges, Esq; Author of Homer in Burlesque.* 8vo. 1s. Lowndes.

We are really sorry to find the humour of the author of *Homer in Burlesque*, with which we have occasionally made ourselves merry, reduced so low as to make us seriously sad. There is no liquor in the world, perhaps, so vapid as perry when it has lost its pertness; though, when impregnated with that exhilarating quality, it may, for a while, out-sparkle genuine champagne. We have, indeed,

* As in this line of Dryden, before-mentioned, where it is in the syllable beyond the third foot,

"Neglecting she could take them. Boys, like Cupids,"

And this of Glover, where it is on the syllable beyond the second,

"Then with her children, lovely as the mother."

† I hope it will not be objected to me that they carry too much the appearance, and parade of pedantry, and art, when it is remembered, that Pope has said,

"True ease in writing comes from art, not chance,

"As those move easiest, who have learn'd to dance."

Essay on Criticism.

observed,

observed, on more occasions than one, that his wit ran so low that, if it were tapped a peg lower, we should have all the dregs of the cask. Let our readers judge from the following scene, if our apprehensions were not well founded.

DUTCH-MAN, and SOPHY his ward.—LETTICE listening.

Myn. My dear chargee, you look so charmingly, that the sun shining through a fog is but a mere dark lanthorn to your eyes.

Sophy. You flatter my eyes, Mynheer.

Myn. I cannot flatter either your eyes or your complexion; because the colour of the finest Westphalia ham is mere brick-dust, when compared to your ruddy cheeks.

Sophy. Why, Mynheer, will you strive to win my tender heart, when you have a wife, a happy wife, already.

Myn. (*Spits, and making faces.*) If you love me, Sophy, don't put me in mind of my frow, for whenever she is mentioned I grow as sick as a dog.

Lett. (*Peeping.*) Whether this Dutch-man is a sick dog, or not, I does not know; but I am sure he's a sad dog.

Sophy. You seem as if you would be glad to get quit of your wife, Mynheer.

Myn. Ay, and give a thousand ducats to any man that would fetch her, for then I would marry my dear chargee.

Sophy. If that's the case, instead of giving money, I'll shew you a way how to get money by parting with her.

Myn. Which way, my dear little Lambkin, and duckling, and pilot fish, and all the pretty things on land or water put together.

Sophy. But won't you, if you get a divorce, and marry me, begin to slight me, as you do this wife?

Myn. Slight thee; by this snickersneeing blade—

Sophy. Pray don't swear, Mynheer. Here, Lettice!

Enter LETTICE.

Lettice. Here I be, Madam.

Sophy. Pray tell Mynheer what you and I have done for him.

[*Exit.*

Myn. Why would not that dear creature tell me herself, Lettice?

Lett. Because I fancies she blushes to own what a suppression you have made on her heart, Mynheer.

Myn. O Donder and Blaxen.

Lett. (*Peeps about.*) But are we safe, can nobody over-hear, thinks you?

Myn. Nobody.

Lett. We have found out, that your wife is in love with a young Englishman, that came over last winter, to learn the most fashionable flourish in skating.

Myn. I wish he would skait away with her on his back, next winter, I would pay him handsomely for carriage.

Lett. But I and my mistress watches her so close, that we have found out they are to meet this morning in her dressing-room.

Myn. What to do, Lettice?

Lett. I guesse what, and you and a good witness shall see if you please, with your own eyes; then you may get a divorce, and recover,

cover two or three thousand ducats of the Englishman, for making a monster of a Burgo-master.

Myn. They don't call cuckolds monsters in England now, Lettice, they are so common.

Lett. No, but they give great damages, for all that; an English jury will give a thousand pounds for hornifyzing a taylor, and nine thousand for hornifyzing a Lord, because a Lord, if he happens to prove a man, is equal to nine taylor.

Myn. What a friend have I found in you, Mrs. Lettice, and what a treasure in my dear chargee; such a young head, so full of brains, with such a sweet enchanting tongue, and such flesh and blood, and blue veins, O Donder and Blaxen! how happy shall I be.

Lett. What strange footerkins these Dutch-men are, now is this fellow cooking my mistress like a calf's head, with tongue and brains for sauce. [*Aside.*]

S O N G.

Myn. Water Zouchee is a dish
In the foremost rank of fish:
But no dish of fish or flesh,
Be it e'er so firm and fresh,
Be it e'er so nice and rare,
Can with Sophy's flesh compare.

[*Exeunt.*]

If the readers have any appetite for more of this Dutch dish, we must recommend them to apply to the vender of this curious piece of cookery.

M E C H A N I C S.

ART. XVII. *Abstract on the Mechanism of the Motions of floating Bodies.*

By M. De la Croix, Commissary General of the Marine, &c. &c. &c. Translated from the French, published by Admiral Knowles, and now reprinted. 4to. 2s. Robson.

Of this work the translator subscribes the following recommendation in an advertisement prefixed.

"This little Treatise contains more knowledge in the art of ship-building than any book hitherto published that I have met with: the principles the author proceeds upon are just and true; I have verified them by a number of experiments, and they agree exactly with the calculations he gives: but what proved most satisfactory to me, was their answering perfectly well when put into practice, in several line of battle ships and frigates, that I built whilst I was in Russia.

CHARLES KNOWLES.

After so direct and explicit a commendation of this work, from a critic of such known abilities and experience, it might be deemed impertinent in us to add any thing, by way either of doubt or confirmation. Indeed the subject is so extremely complicated and curious, that nothing but a masterly possession of the theory of mechanics, joined to considerable experience in the equilibrium of floating bodies, can enable the acutest mathematician to decide properly on the

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the subject. As the pamphlet is hence incapable of abstract, we must refer the reader, who would form a competent idea of the author's system, to the publication itself. A general notion, however, of its ingenuity may be gathered from the striking comparison, which the author draws between the mechanism of the compounded motions of floating bodies, and of those of the little figures, which we commonly call *Equilibres*.

"Let us take into consideration," says he, "those small figures of wood or ivory which we commonly call *equilibres*, fixed to inverted pyramids whose vertex serves them for a pivot; so that being placed upon a stand, they will assume an erect position, or any other you please, by means of a double counterpoise which hangs lower than the surface of their stand. Hitherto they have been looked upon only as children's toys, and consequently their mechanism has been unheeded by the géométriciens, yet at this time of day they may be deemed not unworthy of their profoundest speculations, upon account of the conformity there is between them, and the motions of floating bodies.

"The little figure we are here considering, has for its point of sustentation, that point of the surface of its stand on which the vertex of its inverted pyramid bears; which point meets with, in its point of sustentation, an obstacle which its tendency to the centre of the earth cannot surmount; the centre of gravity of the little figure, and all its appendages, however remote from it, are kept suspended thereby; consequently this must be the point of suspension of the figure.

"That point of the capacity of a floating body which is immediately above its point of sustentation, such as I have just now determined, meets with an obstacle in that point of sustentation which is likewise as insurmountable to its tendency towards the earth's centre, as is that which the vertex of the inverted pyramid of the little figure meets with in that point of the surface at the stand on which it bears. The centre of gravity of the floating body, together with all its connected appendages, at whatsoever distances from the point immediately above its point of sustentation, are thereby kept suspended; and consequently that point must be the point of suspension of the floating body.

"The parallel I have been drawing between the points of sustentation and suspension of the little figure proposed, and of the floating body, appears to me alike simple and evident. And I may readily conclude from thence, that those two bodies are in their motions subject to the very same laws. The following reflections will put this matter beyond all doubt,

"When the proposed little figure inclines:

"1°. It has for a line of sustentation, the parallel to the horizon which crosses the surface of the stand, which passes through its point of sustentation, and which is also parallel to the length of the side on which it inclines.

"2°. It has for an axis of inclination the parallel to the horizon which passes through its point of suspension, and which bears all along upon its line of sustentation.

"3°. Its centre of gravity, and all its other parts, during its inclination, describe arcs or portions of curves, which are parallel to each other,

other, and have always their centre or focus in its axis of inclination, and whose surfaces are perpendicular to that axis.

“ And as it is at liberty to incline on every one of its sides it may be considered as having as many possible lines of sustentation, and axes of inclination, as we can conceive diameters in the two horizontal circles which would have its points of sustentation and suspension for their centres.

“ When it turns round upon itself, it has for an axis of such circular motion the perpendicular of its centre of sustentation, and all its parts describe arcs or spirals whose centre or focus is ever in that perpendicular.

“ All these several determinations of its lines of sustentation, of the axis on which it moves, and of those arcs or portions of curves which its parts describe during its different motions, are exactly the same as I have assigned in my extract on the mechanism of floating bodies, and they are confirmed by all possible experiments.

“ That this parallel may appear the more evident, place a figure similar to the former on a hollow bowl or dish: ballast the dish in such sort that the ballasting may not shift during its various motions; and when it floats at freedom, and without motion, let the position of the little figure it sustains be erect: Lastly, let its centre be level with the surface of the water, and the common centre of gravity of itself, its ballast and little figure below the plain of floatation. Place these two little figures, the former on its stand, the latter upon still water, and leave them at freedom: then will you perceive them to fall into an oscillatory motion continually decreasing, during which they will both preserve the same point of sustentation, and when it ceases, they will rest upright.

“ Twirl them round and their motion will be uniform.

“ Lastly, practise upon them the several operations specified in my extract, of the levers upon which the forces which are applied to floating bodies do act; of the motions which they impress thereon; of the augmentations or the diminutions which they produce in their gravity; and you will find in all these cases, that the mechanisms of their motions are regulated by the very same laws.”

In a country, where the art of ship-building is carried to greater perfection in practise than in any other, the translation of such a tract as the present cannot fail to be acceptable; although it requires some acquaintance with mathematics to comprehend and profit by it.

ART. XVIII. *A Description concerning such Mechanism as will afford a nice or true Mensuration of Time; together with some Account of the Attempts for the Discovery of the Longitude by the Moon: As also an Account of the Discovery of the Scale of Music.* By John Harrison, Inventor of the Time-Keeper for the Longitude at Sea. 8vo. 3s. sewed, pages 108. Jones.

During the course of our reviewing we have never been so much at a loss to exercise our function, as we now are, to give an account of the pamphlet before us. It is, indeed, with some concern we are obliged to declare it one of the most unaccountable productions we ever met with. Mr. Harrison lets out thus:

“ Of

"Of the nature of a pendulum, as primarily implying in itself; and secondarily, as when, according to any particular manner [good or bad] in which it may be applied to the draught of the wheels of a clock, &c.

"As first, or rather as here at the first, [viz. as without the taking any notice of the great or chief matter, viz. of what pertains to different vibrations, or rather, as more properly speaking, of what advantage pertains to, or accrues from the largeness of a vibration] the bare length of a pendulum can be no otherwise rightly considered or esteemed, but as only to what it bears, or may [according to the common application] bear in proportion to the length of the palls, and as together with such improper powers or circumstances thereunto belonging, or may, as farther thereunto belong; i. e. in other words, [and as still in the first place] to the equivalent distance from its center of motion, to where the palls, according to their construction, and as may, or will continually happen with their different states of the oil, as in the common way touch, or are applied to the wheel; nay, sometimes some men, as being quite ignorant in what I am here about to shew or speak of, and as when they are about to do something very extraordinary as they imagine, do render the matter as still worse than so, yea even by far; whenas the which, as my good friend Mr. Graham ordered the matter, [viz. in what are now called astronomical clocks, notwithstanding their being but still, as an uncertain sort of regulators, or defective time-keepers] the pendulum, as with respect to the length of the palls, and as here in the first place to be notified, being no more than as about $14\frac{1}{2}$ to 1, so the which in effect is no better, or can in power [as even in this point the length] be no better, than as a long pendulum rendered a short one. And whenas farther," —but our readers will excuse us if we transcribe no farther, 'till they comprehend the above; which we conceive they will not readily do, unless this extraordinary artist could impart to them a sufficient portion of his peculiar mode of comprehension. —Let us try another page. "But as notwithstanding, the learned part of the world [through Mr. Graham] is become so stupidly confident in the nonsense, as hardly to be persuaded that any thing else can ever be better; they indeed, [viz. the public] not having as yet [as I have] any experience to the contrary; nor hitherto *has* right steps been taken ever for them to have it; but they might still keep in the dark, or at least in a mist as they have done; whenas, it has ever been surprising to me, how such stupidity could take place, and spread itself in the world; for the first time I saw Mr. Graham, and he shewed it me, I thought, that either he must be out of his senses, or I must be so!"

Will not the reader here too be apt to exclaim, "either Mr. H. must be out of his senses or I must be so." Indeed, we are sorry to say, that every page of this performance bears marks of incoherence and absurdity, little short of the symptoms of insanity. Mr. H. is doubtless a good mechanic, and merits the reward that has been paid to his ingenuity; but the extravagance of his self-conceit and total want of urbanity toward several of the first mathematicians and mechanics * of the age, can be excused only by the debility of superannuated dotage.

* Dr. Smith, Mr. Ludlam, Mr. Maskeline, &c.

" Had it been possible, says he, that the Professors of Arts or Sciences at Cambridge or Oxford, as from their high Algebra, &c. * could have been able to have discovered or to have comprehended such mechanism to have been in nature, as I am now, by the blessing of God, master of, viz. for time-keeping, and I to have been apprised of it, [viz. of their knowing that] and still, or as notwithstanding, to have come out of the country from where I did come, and as with a scheme or description of finding the longitude by the moon, and as when the use of which must, and as even at the best, or seldom opportunities stand, or rather turn upon such tickle points or uncertainties as it must do †, and of which the Professors must hardly, or presumptuously be said to be ignorant; what a fool of a fellow must I then have been! yea even so, as neither to have been heard to speak to Mr. Graham, nor to any body else, viz. of any understanding in the matter; but however, be it now as it will, if it so please Almighty God, to continue my life and health a little longer, they the professors [or priests] shall not hinder me of my pleasure, as from my last drawing, viz. of bringing my watch to a second in a fortnight, I say I am resolved of this, though quite unsuitable to the usage I have had. or was ever to expect from them; and whenas Dr. Bradley once said to me, [not but that I understood the same without his saying it] viz. that if time-keeping could be to ten seconds in a week, it would, as with respect to the longitude, be much preferable to any other way or method. And so, as I do not now mind the money, [as not having occasion so to do, and withal as being weary of that] *the Devil may take the priests*; for Dr. Bradley owned to me, that as otherwise in the matter, there might be always error in the tables; always error, viz. in some respect or other in the making or preparing an instrument; always error in the observing; and always error from the refraction; and as moreover owned, that as still in the whole, a little variation from the truth [and as without taking any notice of what was to come from the performance of a common watch, its setting, &c.] might be of extremely ill consequence in the affair; and yet it seemed that, for the love of money, he could even have broke through all! And now the parsons still want to prefer such the same method for the longitude, viz. such as will always be attended with very great difficulties and uncertainties, and besides the very troublesome and tedious calculations, which must as thereunto belong, and as wherein to be liable to mistake ‡, and consequently may sometimes or oftentimes, as from the whole, be attended with great damage; I say, for the love of money, they the professors or priests want to prefer this, above what may be done with ease and pleasure, and with pretty great frequency to a great degree of exactness, [for if the love of

* Not from divinity, by which they wear their gowns, for that would but hardly have let them to have, or ever to have had any thing to do in the matter.

† And for which reason Dr. Halley gave it over; and as being pleased that such a thing as mine was [to a public good] likely to do, [or to be brought to bear] promised to Mr. Graham, that, as in consequence thereof, he would attend the Board of Longitude, rain, snow, or blow.

‡ As was the case in one of the two observations, the which Mr Green could only make as below, [as was proved so to be from my watch] and through which mistake, he sweat at his figures for some hours.

money cannot be said to be the case, they must be no better than as if out of their senses, for certainly parsons would never concern themselves at such a rate, or in such a manner, if money was not at the bottom.]”

But our readers must have had enough of such incoherent raving ! It is, indeed, with the grossest inconsistency that Mr. H. tells us he does not now mind money, being weary of it ; when the sole motive, for this ebullition of abuse, appears to be, what he calls, “ robbing the proprietor of half his wages,” viz. the not giving him twenty thousand pounds for his clock, instead of the ten thousand that were given him. At eighty years of age to be so tenacious, on this head, shews that an ignorant layman may be as avaricious as the most learned priest. Mr. H. ought to rest the more satisfied with this business, as however short 10,000l. might be thought as a reward for a life spent in the completion of his clock, the clock now completed will in all probability be never worth half that money to the public.

P O L I T I C S.

ART. XIX. *A Defence of the Resolutions and Address of the American Congress, in Reply to Taxation no Tyranny. By the Author of Regulys. To which are added, general Remarks on the leading Principles of that Work, as published in the London Evening Post of the 2d and 4th of May; and a short Chain of Deductions from one clear Position of common Sense and Experience.* 8vo. 2s. Williams.

The Author, of several occasional letters, in the news-papers, signed Regulys, hath here collected together the principal arguments against the supposed right of the British Parliament to tax America. It is a ridiculous piece of Gasconade, he says, to talk of acts of parliament binding either America or Ireland, if they can no otherwise be bound. These parchment bonds are as easily broken asunder, as the paper chain of deductions before us.—We shall not enter into the particulars of this writer’s altercation with Dr. Johnson ; as the Doctor’s notions have been sufficiently controverted by other writers. Of the Author’s short chain of political deductions, we shall give the copy at large, although there be not so much novelty in the matter as peculiarity in the manner of them.

“ Power is derived from the people.

“ The several portions of it granted to different magistrates for the protection of the whole, constitute governments.

“ Government therefore is manifestly a trust from the people to those magistrates.

“ Consequently, it cannot be lawfully employed to the prejudice of those from whom it is delegated.

“ Or if in the wickedness and wantonness of power, governments should imagine themselves the source, which are only the artificial streams, and should usurp upon the rights of the people, they are liable to account with their constituents, for powers not their own.

“ For, it is clear, whatever degree of power may be delegated to magistrates, according to the different modes of government, adopted by the people, that they can never alienate, or finally part with the right of self-preservation and defence, which is the first law of nature.

“ Therefore

" Therefore so long as the self-preservation and defence is a natural and unalienable right, no government can be supreme or unaccountable. For it is so far from lessening either the evil, or the crime, to be oppressed by established government, that it very much enhances both.

" Since common sense will teach us, that it is the greatest of all civil violence and outrage, for government to destroy those personal rights, which it was instituted to give greater security to.

" When therefore the only rational end of government is annulled, the protection of all civil and sacred rights, its authority falls to the ground, and subjects are absolved from obedience. Since no one can be bound by violated compacts, nor can any law, but that of necessity, compel a man to surrender to tyranny, what government had sworn to defend. If I entrust another with arms, and pay him for my defence, and he treacherously turns them against me, it is my right and duty, by any means of force or stratagem, to recover the power thus abused to my prejudice.

" And this resistance to usurpation is not rebellion, as Tory slaves would persuade us, but a just, virtuous, and honourable self-defence, as well as a patriotic defence of the public.

" Rebellion is a hostile attack upon government lawfully administered; and its criminality is not so much in striking at the delegated authority of one or many magistrates, as attempting to subvert the rights and established order and happiness of the community, which gave the original sanction of their authority.

" Therefore the greatest and most unpardonable of all treasons, or rebellions, is that of government itself against the community; from whose inherent source of power, and for whose preservation, it was instituted and established.

" Upon which clear principle it follows, that a king under this predicament in a free state, is a greater rebel and traitor to the realm, than any individual can be against him.

" Because his treason is against the majesty of the whole people, and those original rights and powers from God only; whereas that of his subjects is only against a deputed power, even when lawfully employed: but if the crown itself should be in a state of rebellion against the laws and nation, by endeavouring to subvert the former, and enslave the latter, resistance is then so far from being criminal, that it becomes an heroic virtue.

" Unless, according to the Tory creed, we could suppose the people made for kings, and not kings for, as well as by the people. A position which common sense reprobates, equally, for its sottish absurdity, and slavish infamy.

" And although the old doctrine of a divine right, which held bigots of a monkish age in fetters of brass, be given up for another fraud of a less pious, but more plausible nature, the supremacy of parliament, it matters not a rush to considerate men, whether the crown be made absolute by religious prejudices, or the cant and quibble of law; by a church, or parliamentary juggle; by the papal insolence of a *Laud*, or the insidious treachery of a *Mansfield*."

D I V I N I T Y.

ART. XX. *The Interests of Truth and Virtue, invariably pursued by Providence in the Permission of Error and Vice. A Sermon preached at Basingstoke, June 8, 1775, at the Visitation of the Rev. Dr. Balguy, Arch-Deacon of Winchester. By John Duncan, D. D. Rector of South Wimborough, Hants. 6d. T. Cadell.*

"Whence cometh evil?" hath been a question that hath puzzled the wise of all ages, and will puzzle the foolish for ever. There is undoubtedly much difficulty in framing an unexceptionable answer. The ingenious Dr. Duncan, author of a poetical essay on happiness, hath here attempted, nevertheless, to give such a one as, he modestly presumes, will be satisfactory at least to believers in the gospel.

"I dare not presume, says he, within the modern compass of a sermon, to have done complete justice to an argument, purposing to establish a vindication of the conduct of Divine Providence upon these two important, but far from obvious positions—First,—That the great intent of Providence, in permitting the perpetration of the most atrocious crimes in this life, is the instruction it conveys to the heirs of a better life than this.—Secondly,—That the temporary admission of the pernicious falsehood is as constantly made subservient to the permanent interests of truth. Much less can I imagine this argument, founded upon premisses, that may be thought to wear a questionable aspect at first sight, will appear to every reader, what (I declare it does to myself,) a satisfactory, though not absolute solution of a difficulty, generally accounted utterly inexplicable. Its evidence, addressed to the understanding, through the experienced feelings of the heart alone, will be slighted of course by the profane railer at the dispensations of Providence; whose murmurings are commonly the voice of dulness prompted by depraved affections. Its use and propriety will however be confessed, if it shall prove the means of indicating an unheeded source of consolation to one sincere adorer of the supremely beneficent Creator, and wise disposer of all things."

The sermon itself is a sensible, pious, and argumentative discourse from Matthew xviii. 7. "It must needs be that offences come." The denunciation of the latter part of the verse is omitted, perhaps as apparently militating too much against the former.

ART. XXI. *A Dissertation on the Demoniacs in the Gospel. 8vo. 1s. Rivington.*

This dissertation, which, its author tells us, is one of many that in due time may see the light, appears to have been dragged from obscurity by Mr. Farmer's late ingenious essay on the same subject *. The author vindicates the common interpretation of *δαιμονες* and *δαίμονα*, and conceives that there are numerous demons and spirits of the air agreeable to the notions of the poet.

Millions of spiritual creatures walk the earth.

Unseen, both when we wake, and when we sleep.

These he thinks capable of doing much to the souls and bodies of men, unless restrained by the good providence of God. In support

* See London Review for January.

of this opinion he quotes a number of respectable authorities, and proposes some shrewd objections to the contrary doctrine; as that we can give no other rational explication of the malignity and inveteracy of certain diseases; that our Saviour and his disciples represent the demoniacs as persons actually possessed, so that the passages in which they are thus represented are inexplicable on the notion of their being mere lunatics; that it is inconceivable how mere madmen should know the person and character of Christ better than the bystanders, who were in their senses, &c.—As it is hinted, however, that the public are to be favoured with our author's further observations on the subject, we shall for the present defer a more particular examination of the present: remarking in the mean time that the author advances his opinion in the spirit of moderation and modesty.

ART. XXII. *Remarks upon the critical Parts of a Pamphlet lately published, intitled, Letters to the Rev. Dr. Benjamin Kennicott, by Mr. L'Abbé ***.* By George Sheldon, M. A. Vicar of Edwardstow, Suffolk, and formerly of Trinity College, Cambridge. 8vo. 1s. 6d. Cadell.

Answer a fool according to his folly, lest he be wise in his own conceit.

This pamphlet *ab ovo, usque ad mala*, from its motto, to its conclusion, breathes a heat and vengeance, very unbecoming the sacred peace-making order. The author seems to have followed his motto too strictly; "Answer a fool according to his folly;" for he hath even exceeded Mr. L'Abbé in the folly of railing. It had been better, perhaps, to have followed the opposite proverb, "Answer not a fool according to his folly." Catching the rage of Mr. L'Abbe, without his wit, Mr. Sheldon returneth abuse for raillery, and throweth firebrands for squibs and crackers. At the same time also, that he censures Mr. L'Abbé as ignorant of Hebrew, he gives proof that he is not a greater proficient in that language himself. Our author's reasoning in his very first section appears to be altogether incongruent, when he allows (p. 1, 2.) that Dr. Kennicott and others do not think the variations of the Hebrew manuscripts to have any concern with faith and practice, yet says, before the Doctor's collation the church was not assured of the authenticity of the present text. But surely if the truth of the text be so grossly uncertain, as Dr. Kennicott and this writer suppose it, the inference is but too easy, "so may have been the faith and practice of christians for more than seventeen hundred years past, and will remain so till his edition shall come forth;" which, to the no small danger of his subscribers' souls, may be years to come: some have died in ignorance already, and many more in all probability will. If it be possible to rectify some supposed and unimportant mistakes, or various readings, by bringing them to a standard, this it may be granted might please and satisfy the critick, yet not inform and more establish in the truth the common man, nor be of eminent service to the cause of religion, but if after all, it should not be possible to ascertain the original and true reading, then Mr. L'Abbe's question will remain in its full force, "If the articles of the Christian faith are secured to us in the present text, to what purpose is it to trouble the church with corrections

reflections and innovations, which are no ways serviceable to religion?" And we may add, Dr. Kennicott and his abettors will have made a very unjustifiable outcry against the present Hebrew printed copy.

Mr. Sheldon's skill in Hebrew appears not to be very deep, when he says (p. 33.) that רב signifies in pure Hebrew *princeps*, and that רבי is its plural; whereas רב in pure Hebrew, usually signifies *many, great, mighty*, and with the affix י it is seldom or never plural, because this affix may be either the pronoun *my*, or a mere termination like אבי and many other nouns, which is retained even in the genitive singular, as, אבי אברהם: see Gen. 4. 20. 9. 18. Josh. 24. 2. and if רב be made plural, it must be with the addition of ות, the same as אבות, or by the addition of ים, both signifying *many*, the former of the feminine, and the latter masculine gender. Though indeed רבי be found once, Jer. 39. 13. plural in *regimine* or construction, yet this doth not invalidate Mr. L'Abbe's assertion, that רבי is Rabbinical Hebrew, or rather Syriack, *Rabbi*, constantly used in the New Testament, "which being interpreted, signifies master."

Again p. 37. Mr. Sheldon would reject the opinion of Mr. L'Abbé, with respect to the force of certain letters used paragogically, "because none of the grammarians had such an opinion." Herein he is mistaken; for there is extant a very curious grammar in Portuguese, which treats largely on the use and force of the paragogick, otherwise called hemantick, letters. Besides, this is insufficient reasoning, to say a doctrine or opinion is good or not good, because new. He might as well say, that no improvement must be attempted, nor can be proper, because unknown to our ancestors. The question ought to be, whether the observation of Mr. L'Abbé is well grounded, which indeed it seems to be by a constant practice in the language.

P. 49. He asks with respect to the insertion of the word Samson, "But was he less alone in the next verse?" Surely prejudice hath blinded his eyes not to see a difference in the beginning of verse 11. where Samson is necessarily mentioned, though not in the immediate answer, where its repetition would have been redundant, but in verse 12. where there is an interruption of discourse between the persons present and him, it was of use to mention his name in the answer. The same answer may be given to what he says; p. 53. on משה. Methinks we hear the reader cry, it is time to have done: Alas! an ו, ה, or י, apparently redundant or deficient, these are such trifles, that it is a shame for Criticism to waste its art and strength in observing upon them. Pity but Dr. Kennicott, had made less rout about various readings and his proposed emendations, or rewarded his assistant more amply; for then perhaps Mr. L'Abbé would have spared his sarcasm, Mr. Sheldon his abuse, and mankind have been just as wise and good without as with the writings of either.

M I S C E L L A N E O U S.

ART. XXIII. *The pernicious Effects of Religious Contentions and Bigotry, exemplified in a series of undoubted Facts, almost unparalleled in the Dissenting Annals, which have lately happened relative to that Church and*

Congregation at Northampton, who, for many years, were under the Care of the late learned and worthy Dr. Doddridge. By a Member of the Congregation. With a Preface, by the Rev. Mr. Hextal. 4to.

18. Dicey, Northampton. Buckland, London.

1 Cor. xiii. 2. And have no love, I am nothing.

Rom. xvi. 17. Mark them which cause Divisions, and avoid them.

"Tanta religio potuit suadere malorum!" It is with concern both for the honour and interests of religion, that we at any time find a congregation of christians, whose union should be that of peace and brotherly love, breaking those bonds asunder, and assailing each other with the virulence of hatred, malice, and all uncharitableness. Yet this seems to have been the case with the disunited church and congregation of the late Dr. Doddridge at Northampton. The behaviour, indeed, of one party toward their aged and infirm pastor not only merits the epithet of unchristian, but even inhuman; and we are not a little surprised to learn that, after having been highly censured by the principal dissenting ministers in London, it should be afterwards rather countenanced than discouraged. If, as it is hinted, the said ancient pastor hath abated in the fervour of his Orthodoxy, he may merit the spiritual admonition and perhaps the censure of his ministerial brethren; but we cannot approve of any dissingenuous expedient to get him dismissed from his pastoral charge, or to subject him to the worldly difficulties and inconveniences attending such a dismissal.

ART. XXIV. *An Enquiry into the Rise and Establishment of the Royal Academy of Arts, &c. By R. Strange.**

Mr. Strange arraigns, in this enquiry, the conduct and behaviour of the directors of the Royal Academy, in a variety of instances, respecting the government of that institution; attempting to prove that their laws and regulations, with even their favorite exhibitions, are ill judged and detrimental to the arts. As what he advances on this subject, however, appears to flow in a great measure from resentment, some allowance must be made for misconception and misrepresentation. Indeed the most striking part of this publication is the letter to the Earl of Bute, prefixed to it; in which Mr. Strange relates a long story about his being injured in his profession by rival artists; particularly by Mr. Dalton; whom he charges with having improperly made use of his Majesty's name, to circumvent him in procuring drawings from capital pictures in Italy. As it is impossible for us to judge of a matter, which depends so much on the proper stating of facts; we can only express our concern that men who ought to be inspired only with a generous emulation to excel others in a fair and honourable rivalry, should stoop to the pitiful expedient of preventing their progress, in order to take an unfair advantage of such prevention.

ART. XXV. *A Letter to Mr. Sanxy, Surgeon, in Essex-street. Occasioned by his very singular Conduct in the Prosecution of Miss Butterfield, who was tried at the Assizes at Croydon, Aug. 19, 1775, for pos-*

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ing the late William Scawen, Esq. of Woodcot-Lodge, in the County of Surrey, and honourably acquitted. 8vo. 1s. Kearsly.

An expostulation with Mr. Sanxy, respecting the part he took in the late affair of Miss Butterfield; in which his conduct and motives are represented in the worst light. It affords, however, no new information, and is evidently one of those impositions, which our catch-penny publishers are, on every popular occasion, so ready to obtrude on the public.

BOOKS and PAMPHLETS,

Published this Month, of which a more particular account is deferred.

ART. 26. *The Mercantile Lovers. A Dramatic Satire. Performed at the Theatre Royal at York. With Alterations by George Wallis.* 1s. 6d. Johnson.

ART. 27. *A disclosure of the Circumstances of the Death of Mr. Scawen.* 6d. Whitaker.

ART. 28. *An Explanation of the Lord's Prayer, and of the Creed.* 6d. Sewell.

ART. 29. *The Case of the Dutchess of Kingston.* 1s. Wheble.

ART. 30. *A Brief Extract; or, Summary of important Arguments advanced by some late distinguished Writers, in Support of the Supremacy of the British Legislature, and their Right to Tax the Americans. By a Liveryman.* 1s. Wilkie.

ART. 31. *A Memoir, entitled Drainage and Navigation but one united Work; and an Outfall to Deep Water, the first Step to it. Addressed to the Corporation of Lynn-Regis and Bedford Level. By T. Pownall, Esq. M.P.* 1s. Almon.

ART. 32. *A Sermon on the Present Situation of American Affairs. Preached in Christ Church, July 23, 1775, at the Request of the Officers of the Third Battalion of the City of Philadelphia, and District of Southwark. By William Smith, D.D. Provost of the College, in that City. Philadelphia, printed.—London, reprinted, 6d. Dilly.*

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TO THE LONDON REVIEWERS.

GENTLEMEN,

Aug. 20, 1775.

Although I doubt not but Mr. Seton will himself make good the charge brought against you, of having joined hands with Dr. Priestley, in mutually advancing a proposition tending to eradicate that sentiment of all mankind, that man is a being naturally immortal; yet I cannot myself refrain from addressing you on the same subject, so injurious to the great cause of social felicity, morality, and religion.

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as the tenet you advance, to me appears. At the same time I am convinced you see it not in so odious a light, if, on other occasions, the public receives your real sentiments; for you have *hitherto* always stood forth warm friends in the cause of religion, natural and revealed.—"The truth, you say, (by the bye with greater propriety of expression, you should have said *notion*) you mean to countenance is, that man hath no hope of surviving the grave, as a moral agent, but what is founded on revelation."—This, gentlemen, you esteem an important truth; you think likewise, that your proposition thus worded, differs from that of Dr. P. "*that the whole man becomes extinct at death; and that we have no hope of surviving the grave, but what is derived from the scheme of revelation.*" Now, either you all mean the same thing, i. e. that man *naturally* hath nothing to expect beyond the grave, or else you will have it believed, that Dr. P. really thinks the whole man *absolutely* becomes extinct at death.—In justice to the Dr.'s reputation I am bound to declare, that such is not his sentiment. He means to assert, that as to him, the *whole man* appears of some *uniform composition*, and that composition consequently *material*; it directly follows, that at the dissolution of the *compositum*, the *whole man* must fall to pieces, unless a superior power interfere, and by a *pre-ordained scheme* preserve and perpetuate his existence; therefore that man is not *physically* indestructible, and therefore not *physically* immortal. This he hath himself sufficiently expressed in terms neither *inaccurate* nor *fallacious*. Is not this also, gentlemen, the *truth* you mean to countenance? or, perhaps, the difference may be, that he considers man *in general*; you, as a *moral agent* only. You assert then, that revelation *alone* can extend our views beyond the grave: at that sad term all human investigation stops; there the weary traveller sits down, comfortless and forlorn; and there, say you, the virtuous man of every age or nation, on whom *the light from heaven* hath not shone, surrenders every wish; for how can he hope for that, which his reason tells him must not be?

"Yet, tell me

"Whence this pleasing hope, this fond desire,

"This longing after immortality?"

Such a doctrine, you presume, is neither hurtful to the cause of morality, nor injurious to that of religion. How far it is calculated to produce such baneful effects I will not at present insist on; but this I must say, that if it be true, *natural religion* becomes a baseless fabrick. And, by what arguments to the unbeliever will you enforce the practice of his *moral* law, if you tell him he hath nothing to look for after death, and that the same will be the fate of the vicious and the virtuous man. Natural religion and its morality ceasing, on what foundation, think you, is now to rest the religion of *Jesus*, and its moral institutes.—In direct opposition, therefore, both to your and Dr. P.'s assertion, I dare engage my word to the public, *strictly to demonstrate by pure philosophy alone*, that the *soul* of man is *naturally indestructible*, and that the *whole man*, as a *moral agent*, must survive the grave, if there be a God, on whom he depends.—Give me leave, gentlemen, to ask you a question: have you ever read the *Religion of Nature delineated*, and if so, what think you

of

of it, particularly of those parts, wherein the author treats of the *immateriality* and *immortality* of the soul of man? His reasoning hath hitherto been thought to carry with it the force of *demonstration*; yet, as he himself declares, "his business was only to shew, what a heathen philosopher, *without any other help*, and almost *avowedly*, may be supposed to think." He even dares assert that he has brought his argument to this undeniable issue; that, "if the *soul* of man is not *immortal*, either there is *no God*, upon whom we depend; or he is an *unreasonable being*; or there never has been any *man*, whose suffering in this world have exceeded his enjoyments, without his being the cause of it himself. But surely *no one* of these three things can be said." Such were the sentiments of this great man. If however you are still inclined to think favourably of the doctrine you have advanced, it will now become you either to reply explicitly to my difficulties, and refute Mr. Wollaston's reasoning, or else offer some further arguments in support of yourselves and Dr. Priestley. I am, gentlemen, your, &c. J. B——N.

* * * For the reasons alleged in our account of Dr. Priestley's Essay, we beg to be excused for the present, from entering into this interesting dispute; and that still the more earnestly, as we have had sent us a long and laboured defence of the passage that appeared so exceptionable to Mr. Seton, intended to have been printed, in a pamphlet, by itself, had not the author [either the Doctor himself or some able friend] justly conceived so good an opinion of our candour, as to think we should afford a place for it in our Review; which we purpose to do in our next number.

TO DR. KENRICK.

SIR,
In your Review of Mr. Toplady's *Scheme of Christian Necessity*, you characterize that gentleman as an *orthodox* divine. And here, lest your intention should be mistaken, once for all, you give us, in a note, your idea and definition of the appellation of *orthodox*;—though notwithstanding this precaution, much is left for conjecture. A spell at rival Reviewers must be passed over, and each be considered as lawful game to the other, though a London Reviewer seems herein to copy the manners of a London porter, who does not roar aloud his "*by your leave*," until he has first jostled the beau passenger into the kennel.

"When we apply it, (*orthodox*) say you, we mean it seriously as "the highest encomium we can bestow on a minister of the gospel."

So vague then is the meaning of the word, as to be indiscriminately used either in jest or earnest; either as a *term of ridicule and contempt*; or as the *highest encomium*. And all this at the pleasure of the writer, and thus it becomes a *word of exceeding good command*.

But of this curious note, it must be further noted, that there is no declaration, on the part of the Reviewers, which discovers or respects the *test* of their orthodoxy;—the Gospel of Christ and words of human device are sometimes raised to an equal authority, and that too, in societies which call themselves Christians;—sometimes, *pudet hæc opprobria*, the traditions and explications of men are elevated above the written word of the infallible God.

Besides this confusion in respect to the test or criterion of orthodoxy, much remains in reference to the place where such flattering distinction

tion is used or given. What is orthodoxy in England is innovation and heresy in Scotland, and if in Great Britain, one definition of orthodoxy will not pass current, much more distant and discordant are the constituent parts of orthodoxy with the Protestants at large, and the Papists;—with the Jews and the Christians, and all of them with the followers of Mahomet, and the Gentoo Indians.

Since then you have made a voluntary declaration of your orthodoxy,—do not stop short of giving ample satisfaction to some of your readers, who nevertheless entertain some doubts in regard to the touchstone by which you would wish to have your future attachment to orthodoxy tried.

And if the London Reviewers would take a hint from one who is in no wise inclined to be their enemy, but who at the same time entertains some suspicions of their being grappled by prejudice or interest to an established system of faith and doctrine,—he would earnestly exhort them not to trample on that liberty wherewith Christ hath left all men free,—but to remember that the Christian Dispensation was preached to rational creatures,—to the unlearned as well as learned, without craft or subtilty; and to remember also the characteristic of a true and consistent Protestant is to *protest* against every corruption of, or addition to the Gospel of Christ, and the Lording it over God's heritage; and further, like the Bereans of old, to enquire whether things are so or no.

Newark,

I am, Sir,

Aug. 4. 1775.

Your's, &c.

A Christian and a Protestant.

. In reply to this correspondent, the Editor answers: *First*, that it is unfair to address him as the author of any particular article in the Review, on the mere presumption of his writing it: *Secondly*, to shew that the Reviewers mean no evasion, they answer, that the touchstone, by which they would have their future attachment to orthodoxy tried, is neither the Alcoran nor the Whedam; but the Holy Scriptures of the Old and New Testament; professing, at the same time, that they are not so self-conceited as to think, with some of our new-fangled reformers, that nobody can interpret the scriptures but themselves, or that former reformers were not as well qualified to judge of the authenticity, as well as the meaning, of the written word of God as any of the *present*. This correspondent styles himself a *protestant*; but his taking upon him the office of a father confessor, looks a little like a *papist*.

Lucinda Lively is so liable to vary her opinions, that we are induced to give her another month's time to recollect herself, and favour us with the last alterations and corrections of her letter; which shall then find room.

If our correspondent, *Rusticus non Rudis*, would make the proper allowance for the expedition with which this work is necessarily prepared for, and passes through, the press, he would be as ready to forgive the little inaccuracies he mentions, as he is obliging to point them out to us. He will be pleased to address his future favours to the Editor; to be left at the Publisher's.